MENNONITE

YEAR BOOK

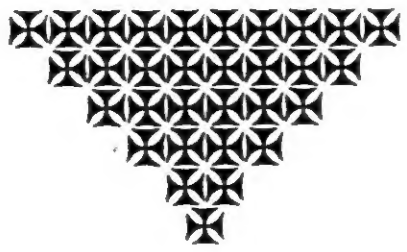
AND ALMANAC

FOR THE YEAR OF OUR LORD

...1911...

PUBLISHED BY THE

Eastern Mennonite Conference



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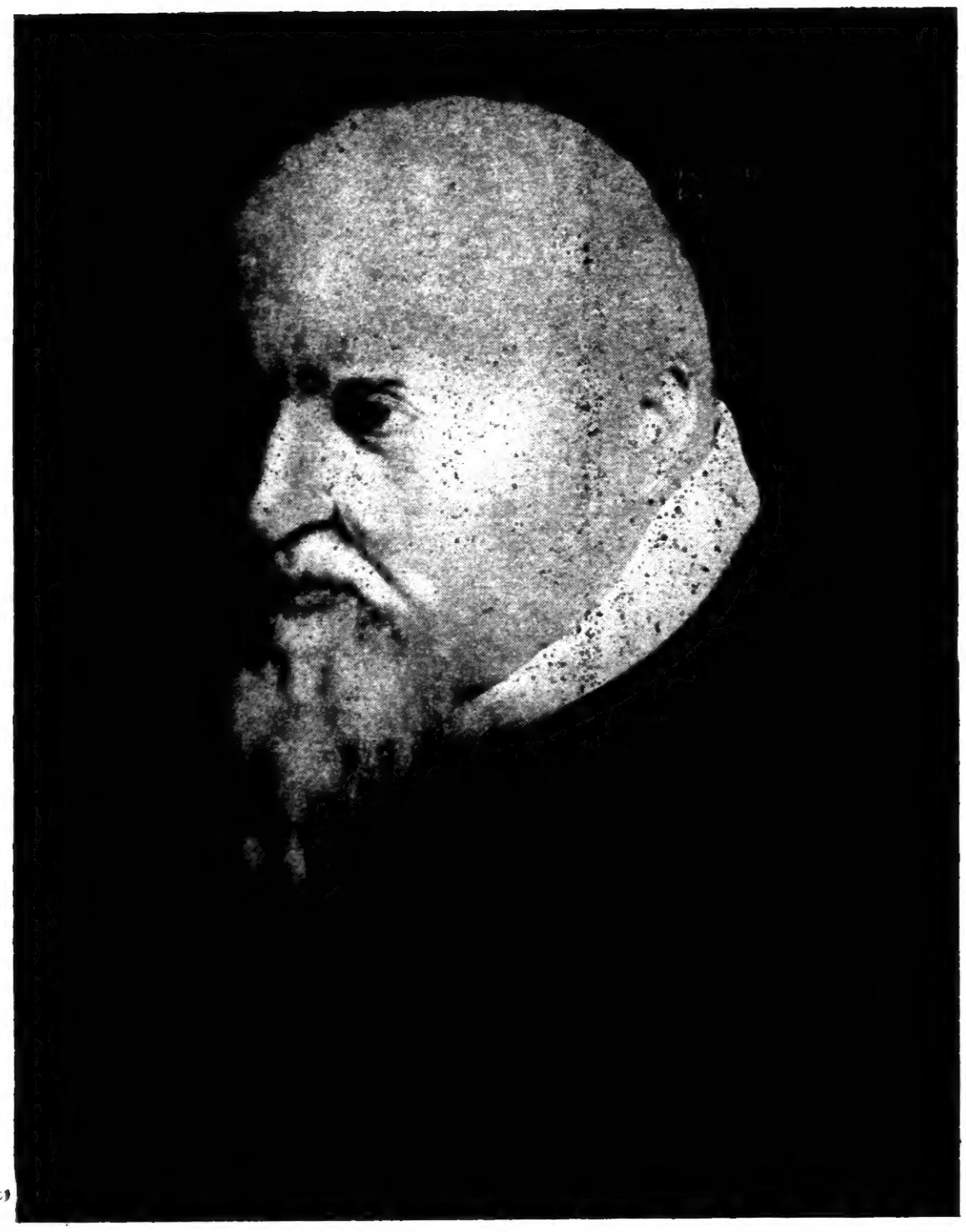

Menno Simons

Born A. D. 1492
Died January 13, 1559

Other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Corinthians 3: 11.

MEDITATION

IT is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the spring of all our life, and the strength of it. It is prayer, meditation and converse with God that refreshes, restores and renews the temper of our minds at all times, under all trials, after all conflicts with the world. By this contact with the world unseen we receive continual accesses of strength. As our days, so is our strength. Without this healing and refreshing of spirit, duties grow to be burdens, the events of life chafe our temper, employments lower the tone of our minds, and we become fretful, irritable and impatient.

H. E. MANNING.

CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1911

In the Year 1911 there will be two Eclipses, both of the Sun.

THE FIRST IS A TOTAL ECLIPSE OF THE SUN, April 28, at 5 o'clock in the evening. Visible here only as a small partial eclipse. Visible to eastern Australia, New Zealand, the Sandwich Islands and southern portion of North America.

THE SECOND IS AN ANNULAR ECLIPSE OF THE SUN, October 22, at 10 o'clock in the morning. Invisible here. Visible to Asia, Australia, Philippine Islands and the Pacific Ocean.

MOVABLE FEASTS		CHRONOLOGICAL CYCLES	
Shrove Tuesday	February 29	Dominical Letter	A
Ash Wednesday	March 1	Epact	1
Good Friday	April 14	Lunar Cycle or Golden Number	12
Easter Sunday	April 16	Solar Cycle	16
Ascension Day	May 26	Roman Indiction	9
Whitsuntide	June 4	Julian Period	6624
Trinity Sunday	June 11	THE EMBER DAYS	
Corpus Christi	June 15	1. March 8	3. September 20
First Sunday in Advent	December 3	2. June 7	4. December 20

In the Jewish Era the year 5672 commences at sunset, September 22, 1911.
In the Mohammedan Era the year 1329 begins on the 2d day of January, 1911.

The Planet Mars (♂) rules with this year.

THE FOUR SEASONS OR CARDINAL POINTS

Spring begins, March 21, at 1 o'clock, 00 min. A.M.
Summer begins, June 22, at 8 o'clock, 05 min. A.M.
Autumn begins, September 23, at 11 o'clock 10 min. P.M.
Winter begins, December 22. at 6 o'clock, 00 min. P.M.

☞ The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise, Rockingham Co., Va. *L. J. HEATWOLE.*

1st Month JANUARY 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1		**The Kingdom Divided** I Kings 12: 6-16.	New Year Sunday Luke 2: 21; Gal. 3: 23-29.			**DAY'S LENGTH, 9 Hours, 14 Minutes**			
1	**Sun**	The kingdom divided. I Kings 12: 6-16.	12 28	6 20	♐	♂ ☿ ☾, ♂ in ♉	4	7 23	4 37
2	Mon	Abstain from pollution of idols. Acts 15: 6-35.	1 50	6 55	♐	♄ sta. ⊕ in Per.	4	7 23	4 37
3	Tues	Opposition to idols commanded. Ex. 23: 13-25.	2 40	7 41	♐	♀ sets 6.10	5	7 23	4 37
4	Wed	Things offered to idols. I Cor. 8: 1-13.	3 28	8 50	♐	♂ ♀ ☿, ☿ in Per.	5	7 22	4 38
5	Thur	From idols to the living God. I Thess. 1: 1-10.	4 14	9 51	♐	♂ ☿ ♀, 7☉ so. 8.00	6	7 22	4 38
6	Fri	Ephraim and his idols. Hos. 4: 12-19.	5 00	10 47	♑	6) Rigel so. 10.58	6	7 21	4 39
7	Sat	The land of graven images. Jer. 50: 38-46.	5 45	11 38	♑	♀ in Aphelion ♌	7	7 20	4 40
2		**Jeroboam Makes Idols for Israel** I Kings 12: 25-33.	1st Sunday after Epiphany Luke 2: 41-52; Rom. 12: 1-6.			**DAY'S LENGTH, 9 Hours, 20 Minutes**			
8	**Sun**	Jeroboam makes idols for Israel. I K. 12: 25-33.	6 36	morn	♒	♄ sets 11.30	7	7 20	4 40
9	Mon	A wicked mother's advice. Matt. 14: 1-12.	7 24	12 56	♒	♂ ♄ ☾ Orion so. 10.24	7	7 19	4 41
10	Tues	Spared for David's sake. I Kings 11: 29-40.	8 18	2 04	♒	♂ ☿ ☉, ☾ in ♌	8	7 19	4 41
11	Wed	Jehu destroys idols. 2 Kings 9: 4-26.	9 17	3 34	♒	♂ ♆ ☉, Sirius so. 11.03	8	7 18	4 42
12	Thur	Moses destroys the calf. Exod. 32: 19-35	10 21	5 02	♒	☾ in Perigee	9	7 18	4 42
13	Fri	The kingdom of Christ. Ps. 2: 1-12.	11 27	6 23	♓	13) Arctur. r. 11.00	9	7 17	4 43
14	Sat	Confidence in God Ps. 37: 1-40.	morn	☽ R	♓	♂ ♆ ☾	9	7 17	4 43
3		**Asa's Good Reign in Judah** II Chron. 15: 1-15.	2nd Sunday after Epiphany John 2: 1-11; Rom. 12: 7-16.			**DAY'S LENGTH, 9 Hours, 28 Minutes**			
15	**Sun**	Asa's good reign in Judah. II Chron. 15: 1-15.	12 30	5 45	♓	☿ Gr. Hel. Lat. N. ♋	10	7 16	4 44
16	Mon	The curse of Omri. Micah 6: 1-16.	1 30	6 27	♈	♂ ♅ ☉), 7☉ so. 7.41	10	7 15	4 45
17	Tues	Marriage with idolatry forbidden. Deut. 7: 1-11.	2 24	7 25	♈	Regulus souths 1.41	11	7 14	4 46
18	Wed	A stolen idol. Judges 18: 7-29.	3 13	8 25	♉	☾ Gr. Libration W.	11	7 13	4 47
19	Thur	Idol-worshippers destroyed. II Kings 10: 12-28.	3 59	9 28	♉	Aldebaran so. 8.16 ♉	11	7 12	4 48
20	Fri	Blessing of trusting in the Lord. Jer. 17: 5-18.	4 41	10 30	♉	20) ☉ enters ♊	12	7 11	4 49
21	Sat	The greatness of God. Ps. 48: 1-14	5 23	11 35	♊	☿ stationary	12	7 11	4 49
4		**Omri and Ahab Lead Israel Into Sin** I Kings 16: 23-33.	3rd Sunday after Epiphany Matt. 8: 1-13; Rom. 12: 17-21.			**DAY'S LENGTH, 9 Hours. 38 Minutes**			
22	**Sun**	Omri and Ahab lead Israel into sin. 1 Kings 16: 23-33.	6 04	morn	♊	♃ rises 11.10	12	7 10	4 50
23	Mon	Law given to Moses Exod. 20: 1-26.	6 47	12 57	♊	♂ ♃ ☾, ☾ in ♍	12	7 09	4 51
24	Tues	The blessings of the law. Ps. 119: 1-8.	7 31	1 47	♊	7☉ so. 7.08, ☾ in Apo.	13	7 08	4 52
25	Wed	The law and youth. Ps. 119: 1-16.	8 18	2 48	♋	Orion souths 9.16	13	7 07	4 53
26	Thur	The delights of the law. Ps. 119: 17-24.	9 07	3 50	♋	♂ ♂ ☾	13	7.06	4 54
27	Fri	The law and the soul. Ps. 119: 25-32.	9 59	4 45	♌	♂ rises 4.20	13	7 05	4 55
28	Sat	A desire for the law. Ps. 119: 33-40.	10 51	5 33	♌	28) ♂ ☿ ☾	14	7 04	4 56
5		**Jehoshaphat's Good Reign in Judah** II Chron. 17: 1-13.	4th Sunday after Epiphany Matt. 8: 23-25.			**DAY'S LENGTH, 9 Hours, 52 Minutes**			
29	**Sun**	Jehoshaphat's good reign in Judah. II Chron. 17: 1-13.	11 44	6 27	♌	♂ ♅ ☾	14	7 03	4 57
30	Mon	God calls Abraham. Gen 12: 1-9.	12 35	☾ S.	♌	♀ Gr. H. Lat. S.	14	7 02	4 58
31	Tues	Moses is called. Exod. 3: 1-8.	1 25	6 19	♌	♂ ♀ ☾, ♀ s. 6.28	14	7 02	4 58

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 6th at 1.22 morn.	12.42 morn.	12.02 morn.
Full Moon	" " 13th " 5.28 morn.	4.48 morn.	4.08 morn.
Last Quarter	" " 20th " 1.23 even.	12.43 even.	12.03 even.
New Moon	" " 28th " 7.33 even.	6.53 even.	6.13 even.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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1. Untrodden ways. Josh. 3: 1-17. (A New Year's consecration service.)
8. Blessed—to bless. Gen. 12: 1, 2; Ps. 107: 1-3. (An evangelistic meeting.)
15. Lessons from great lives. I. Abraham. Gen. 22: 1-18.
22. The law of prevailing prayer. Mark 11: 20-25. (Led by Prayer Meeting committee.)
29. A missionary journey around the world. I. Missions in the United States (North and East). Jonah 3: 1-10.

2nd Month — FEBRUARY — 28 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.		Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Wed	David is selected. I Sam. 1-13.	2 12	7 33	♒	Algol souths 6.10	☽	14	6 59	5 01
2	Thur	The word of the Lord comes to Jonah. Jonah 1: 1-17.	2 58	8 48	♒	☿ Gr. Elong. W.		14	6 58	5 02
3	Fri	Philip is sent. Acts 8: 26-40.	3 44	9 58	♓	□ ♃☉	♌	14	6 57	5 03
4	Sat	Saul's call. Acts 9: 1-18.	4 31	10 48	♓	Sirius souths 9.27		14	6 56	5 04
6		**Elijah the Prophet Appears in Israel** I Kings 17: 1-16.	5th Sunday after Epiphany. Matt. 13: 24-30; Col. 3; 12-17.			**DAY'S LENGTH, 10 Hours, 08 Minutes**				
5	**Sun**	Elijah the prophet appears in Israel I Kings 17: 1-16.	5 19	11 37	♈	♂ ♄ ☾, ☾ in ♌		14	6 55	5 05
6	Mon	Dumb idols. Ps 115: 1-18.	6 11	morn	♈	6) ♄ sets 11.30		14	6 54	5 06
7	Tues	The living God and idols. Jer. 10: 1-16.	7 07	12 47	♈	Vega so. 12.17		14	6 53	5 07
8	Wed	From idol service to the service of God. I Cor. 12: 1-31.	8 07	1 56	♈	7☉ souths 6.16		15	6 52	5 08
9	Thur	The name Israel. Gen. 32: 24-32.	9 10	3 01	♉	☾ in Perigee		15	6 51	5 09
10	Fri	Promise to Israel. Gen. 35: 6-15.	10 13	4 09	♉	♂ ☿ ♅, ♂ ☿ ☾		15	6 49	5 11
11	Sat	Mixing religions. II Kings 17: 24-41.	11 14	5 16	♋	Orion souths 8.15		15	6 48	5 12
7		**Elijah's Victory Over the Prophets of Baal.** I Kings 18: 25-39.	Septuagesima Sunday Matt. 20: 1-16; I Cor. 9: 24; 10; 5.			**DAY'S LENGTH, 10 Hours, 24 Minutes**				
12	**Sun**	Elijah's victory over the prophets of Baal. I K. 18: 25-39	12 10	6 22	♋	Rigel souths 7.25		15	6 47	5 13
13	Mon	Cain a fugitive. Gen. 4: 1-26.	morn	☽R	♋	13) Spica so. 10.00		14	6 45	5 15
14	Tues	Jacob's flight. Gen. 28: 1-22.	1 01	6 50	♌	Arcturus r. 9.08		14	6 44	5 16
15	Wed	Jonah flees. Jonah 1: 1—2: 10.	1 49	7 15	♌	☾ Gr. Libration E.		14	6 43	5 17
16	Thur	David flees from Saul. I Sam. 21: 10—22: 5.	2 33	8 11	♍	Canopus souths 8.33		14	6 42	5 18
17	Fri	Moses flees from Pharaoh. Ex. 2: 1.25.	3 16	9 09	♍	☿ in Aphelion	♉	14	6 41	5 19
18	Sat	Israel leaves Egypt. Ex. 14: 15-31.	3 58	10 13	♎	Regulus sets 11.54		14	6 39	5 21
8		**Elijah's Flight and Return.** I Kings 19: 1-16.	Sexagesima Luke 8: 4-15; II Cor. 11: 19-33; 12: 1-9.			**DAY'S LENGTH, 10 Hours. 42 Minutes**				
19	**Sun**	Elijah's flight and return. I Kings 19: 1-16.	4 40	11 17	♎	♂ ♃ ☾, ☉ enters ♓		14	6 38	5 22
20	Mon	A blasphemer's punishment. Lev. 24: 10-16.	5 24	morn	♏	20) ♃ rises 11.20		14	6 37	5 23
21	Tues	The death of Stephen. Acts 8: 37-60.	6 10	12 25	♏	Rigel souths 6.48		14	6 35	5 25
22	Wed	The fast which God accepts. Isa. 58: 1-15.	6 59	1 35	♐	☾ in Apogee		14	6 34	5 26
23	Thur	The cry of the humble heard. Ps 9: 1-20.	7 49	2 41	♐	♂ rises 2.40	♋	13	6 33	5 27
24	Fri	The wages of the sin. Rom, 6: 19—7: 25.	8 42	3 52	♑	♂ ♂ ☾, Spica so. 9.32		13	6 32	5 28
25	Sat	Trust in the Lord. Ps. 40: 1-17.	9 34	4 48	♑	♂ ♅ ☾, 7☉ sets 12.03		13	6 30	5 30
9		**Elijah and Ahab in Naboth's Vineyard.** I Kings 21: 11-20.	Quinquagesima. Luke 18: 31-43; I Cor. 13: 1-13.			**DAY'S LENGTH, 11 Hours, 00 Minutes**				
26	**Sun**	Elijah and Ahab in Naboth's vineyard. 1 K. 21: 11-20.	10 26	5 39	♒	Vega rises 11.00		13	6 29	5 31
27	Mon	The death of Moses. Deut. 34: 1-12.	11 17	6 24	♒	♂ ☿ ☾		13	6 28	5 32
28	Tues	The transfiguration. Matt. 17: 1-13.	12 06	☾S.	♓	28) Orion so. 7.04		13	6 27	5 33

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 6th at	10.29 morn.	9.49 morn.	9.09 morn.
Full Moon	" " 13th "	5.39 morn.	4.59 morn.	4.19 morn.
Last Quarter	" " 20th "	10.46 even.	10.06 even.	9.26 even.
New Moon	" " 28th "	7.33 even.	8.53 even.	8.13 even.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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5. Why do you believe in Christian Endeavor? (Christian Endeavor Day.) Prov. 22: 6; 8: 12-17, 32-36.
12. Lessons from great lives. II. Joseph. Gen. 41: 14-41. (Consecration meeting.)
19. Serenity: How to get it: What it accomplishes. John 14: 1, 27; 16: 33.
26. A missionary journey around the world. II. Missions in the United States (South). Isa. 55: 1-13.

3rd Month MARCH 31 Days

Date.	Days.	Week	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Wed		John's vision on Patmos. Rev. 1: 1-20	12 53	7 00	♍	♃ stationary ☽	13	6 25	5 35
2	Thur		Paul's vision. II Cor. 12: 1-2I.	1 40	8 12	♎	♂ ♀ ☾, 7☉ sets 12.00 ♌	12	6 24	5 36
3	Fri		The new Jerusalem. Rev. 22: 1-27:	2 27	9 24	♎	♀ sets 9.20	12	6 23	5 37
4	Sat		Isaiah's vision Isa. 6.	3 16	10 37	♎	♂ ♄ ☾, Sirius so. 7.38	11	6 21	5 39
10			**Elijah Goes to Heaven by a Whirlwind.** II Kings 2: 1-11.	1st Sunday in Lent. Matt; 4: 1-11; II Cor. 6: 1-10.			**DAY'S LENGTH, 11 Hours, 18 Minutes**			
5	**Sun**		Elijah goes to heaven by a whirlwind. II Kings 2: 1-11.	4 07	morn	♏	♄ sets 10.40	11	6 20	5 40
6	Mon		The widow's son. Luke 7: 7-18.	5 03	11 44	♏	☾ in ♌, ☾ in Perigee	11	6 18	5 42
7	Tues		Lazarus restored. John 11: 1-46	6 01	12 50	♏	7) Pollux so.8.27 ♓	11	6 17	5 43
8	Wed		Raising of Jairus' daughter. Luke 8: 49-56.	7 02	1 49	♐	Arcturus r. 8.46	11	6 16	5 44
9	Thur		The resurrection. John 20: 1-29.	8 04	2 47	♐	Spica rises 10.34	11	6 14	5 46
10	Fri		Rich man and Lazarus. Luke 16: 19-31.	9 04	3 41	♐	♂ Ψ ☾, ☿ Gr.H.Lat.S.	10	6 13	5 47
11	Sat		Resurrection mystery. I Cor. 15: 50-58.	10 00	4 35	♐	♂ ♂ ♅, Orion s. 12.44	10	6 12	5 48
11			**Elisha the Prophet Restores a Child to Life.** II Kings 4: 25-37.	2nd Sunday in Lent. Matt. 15: 21-28; I Thess. 4: 1-8.			**DAY'S LENGTH, 11 Hours, 36 Minutes**			
12	**Sun**		Elisha the prophet restores a child to life. 2 K. 4: 25-37.	10 52	5 30	♑	Castor souths 8.06	10	6 10	5 50
13	Mon		Temptations come from lusts. Jas. 1: 12-27	11 40	6 20	♑	Andromeda sets 8.22	10	6 09	5 51
14	Tues		Consider diligently. Prov. 23: 1-18.	morn	☽R	♑	14) Spica r. 9.20	9	6 08	5 52
15	Wed		Good advice concerning wine. Prov. 23: 19-35.	12 25	6 14	♑	Sirius so. 6.54 ♉	9	6 07	5 53
16	Thur		Keep the body under. I Cor. 9: 18-22.	1 09	7 02	♒	Vega rises 10.03	9	6 06	5 54
17	Fri		A right use of liberty. Gal. 5: 13-26.	1 51	8 05	♒	7☉ sets 11.21	8	6 05	5 55
18	Sat		Walk circumspectly. Eph. 5: 1-21.	2 34	9 12	♓	♂ ♃ ☾, Reg. so. 10.08	8	6 04	5 56
12			**Defeat Through Drunkenness** I Kings 20: 12-21.	3rd Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9.			**DAY'S LENGTH, 11 Hours, 52 Minutes**			
19	**Sun**		Defeat through drunkenness. 1 K. 20: 12-21.	3 17	10 22	♓	♃ rises 12.20, ☾ in ♉	8	6 03	5 57
20	Mon		Kingdom divided. 1 Kings 12: 6-16.	4 02	11 30	♈	♂ ☿ ☉	7	6 02	5 58
21	Tues		Jeroboam makes idols. 1 Kings 12: 25-33.	4 50	morn	♈	☉ ent. ♑, Spring Beg.	7	6 00	6 00
22	Wed		Asa's good reign II Chron. 15: 1-15.	5 40	12 40	♈	22) Rigel s.10.32 ♋	7	5 59	6 01
23	Thur		Omri and Ahab lead Israel to great sin. 1 K. 16: 23-33	6 31	1 52	♈	Arcturus r. 8.30	6	5 58	6 02
24	Fri		Jehoshaphat's good reign. II Chron. 17: 1-13.	7 24	2 48	♈	♂ ♅ ☾, Sirius r. 8.10	6	5 57	6 03
25	Sat		Elijah the prophet appears. I Kings 18: 25-39.	8 15	3 41	♉	♂ ♂ ☾, 7☉ sets 10.54	6	5 55	6 05
13			**REVIEW** Psalm 144: 15.	4th Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			**DAY'S LENGTH, 12 Hours, 10 Minutes**			
26	**Sun**		Review. Ps. 144: 15.	9 06	4 32	♉	♂ rises 4.30	5	5 53	6 07
27	Mon		Rites for the cleansed leper. Lev. 14: 1-32.	9 55	5 28	♊	♀ in ♌	5	5 52	6 08
28	Tues		The punishment of Miriam. Num. 12: 1-16	10 43	6 17	♊	Orion sets 11.26	5	5 50	6 10
29	Wed		Uzziah's sin and punishment II Chron. 26: 16-23.	11 31	6 59	♊	♂ ♀ ♄, ☿ in ♌ ♌	4	5 49	6 11
30	Thur		The leper's faith. Matt. 8: 1-13.	12 18	☾S	♋	30) Ψ stationary	4	5 48	6 12
31	Fri		The cured leper. Mark 1: 34-45.	1 07	6 10	♋	♂ ☿ ☾, ♂ ♄ ☾	4	5 47	6 13

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter	on the 7th at 6.03 even.	5.23 even.	5.43 even.
Full Moon	" " 14th " 7.00 even.	6.20 even.	5.40 even.
Last Quarter	" " 22nd " 7.28 even.	6.48 even.	6.08 even.
New Moon	" " 30th " 7.40 morn.	7.00 morn.	6.20 morn.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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5. Lessons from great lives. III. Moses. Ex. 3: 1-14. (Consecration meeting.)
12. First aid for the tempted. Heb. 2: 14-18.
19. The dangers and uses of money. Prov. 14: 24; I Tim. 6: 17-19. (A leaderless meeting.)
26. A missionary journey around the world. III. Missions in the United States (West). Isa. 62: 1-12.

4th Month — APRIL — 30 Days

Date.	Days.	Week	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Sat		The ten cleansed. Luke 17: 11-19.	2 00	7 28	♑	☌ ☿ ☾, ☾ in ♌	4	5 44	6 16
		14	**Elisha Heals Naaman** II Kings 5: 1-14.	5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.			**DAY'S LENGTH, 12 Hours, 32 Minutes**			
2	**Sun**		Elisha heals Naaman. II Kings 5: 1-14.	2 55	8 41	♑	☾ in Per. ☿ in Per.	4	5 43	6 17
3	Mon		Abraham entertains angels. Gen. 18: 1-33.	3 54	10 00	♑	☿ sets 7.40	3	5 41	6 19
4	Tues		Lot entertains angels. Gen. 19: 1-14.	4 56	11 15	♌	Procyon souths 6.40	3	5 40	6 20
5	Wed		An angel visits Egypt. Exod. 12: 18-33.	5 59	morn	♌	Sirius sets 10.42 ♋	3	5 39	6 21
6	Thur		The angel song. Luke 2: 1-16.	6 59	12 40	♋	6) Vega rises 8.44	2	5 38	6 22
7	Fri		The angels at the tomb. Luke 12: 1-13.	7 56	1 39	♋	7☉ sets 10.03	2	5 37	6 23
8	Sat		An angel rescues Peter. Acts 12: 1-20	8 48	2 35	♋	Orion sets 10.48	2	5 35	6 25
		15	**Elisha's Heavenly Defenders** II Kings 6: 8-17.	Palm Sunday Matt. 21: 1-9; Phil. 2: 5-11.			**DAY'S LENGTH, 12 Hours, 50 Minutes**			
9	**Sun**		Elisha's heavenly defenders. II Kings 6: 8-17.	9 37	3 18	♌	Regulus souths 8.46	1	5 34	6 26
10	Mon		The boy Joseph. Gen. 37: 1-36.	10 22	4 10	♌	☌ ☿ ♄, Castor so. 6.10	1	5 33	6 27
11	Tues		The boy Samuel. I Sam. 3: 1-21.	11 05	4 52	♌	Vega rises 8 28 ♍	☉ 5	31	6 29
12	Wed		The boy hero. I Sam. 17: 32-58.	11 47	5 50	♌	Arcturus souths 12.52	F 5	30	6 30
13	Thur		The boy king. II Sam. 3: 5-28.	morn	☽R	♌	13) ☿ Gr. H. Lat. N.	1	5 29	6 31
14	Fri		**GOOD FRIDAY.** Luke 2: 40-52.	12 29	7 30	♍	☿ Gr. Elong. E.	1	5 28	6 32
15	Sat		The lad with the loaves and fishes. John 6: 1-14.	1 12	8 38	♍	♃ rises 7.25, ☾ in ♍	1	5 27	6 33
		16	**Joash the Boy Crowned King** II Kings 11: 9-20	Easter Sunday Mark 16: 1-18; 1 Cor. 5: 6-8.			**DAY'S LENGTH, 13 Hours, 16 Minutes**			
16	**Sun**		**EASTER.** II Kings 11: 9-20.	1 57	9 42	♎	Spica souths 11.46	1	5 26	6 34
17	Mon		The house of God. Gen. 28: 10-22.	2 44	10 45	♎	7☉ sets 9.18	1	5 24	6 36
18	Tues		Love for the tabernacle. Ps 42: 1-11.	3 33	11 52	♎	Rigel s. 9.58, ☾ in Apo.	2	5 23	6 37
19	Wed		Solomon's temple 1 Kings 6: 1-38.	4 23	morn	♐	Sirius sets 9.36 ♑	2	5 21	6 39
20	Thur		The second temple. Ezra 6: 1-22	5 15	12 55	♐	□ ♅ ☉, ☉ enters ♑	2	5 20	6 40
21	Fri		Jesus cleanses the temple. Luke 19: 35-48.	6 06	1 44	♐	21) ☌ ♅ ☾	2	5 19	6 41
22	Sat		Jesus and the Samaritan. John 4: 4-42.	6 56	2 32	♐	Aldebaran s. 9 22	2	5 18	6 42
		17	**Joash Repairs the Temple** II Kings 12: 4-15.	1st Sunday after Easter John 20: 19-31; I John 5: 4-10.			**DAY'S LENGTH, 13 Hours, 24 Minutes**			
23	**Sun**		Joash repairs the temple. II Kings 12: 4-15.	7 45	3 20	♐	☌ ♂ ☾, Orion s. 10.08	2	5 17	6 43
24	Mon		Heathens know God's power. Rom. 1: 19-32.	8 33	4 14	♑	♂ rises 3.30	2	5 15	6 45
25	Tues		Evidence of God's goodness. Acts 4: 8-18.	9 19	4 49	♑	☿ stationary	2	5 14	6 46
26	Wed		Conscience of the heathens. Rom. 2: 1-16.	10 06	5 10	♒	Rigel sets 9.25 ♌	2	5 13	6 47
27	Thur		A prayer for the heathens. Ps. 67.	10 55	5 48	♒	♄ rises 10.50, ☾ in ♌	2	5 12	6 48
28	Fri		Necessity of preaching. Rom 10: 1-16.	11 46	☾S	♑	28) ☉ ecl. visible	3	5 11	6 49
29	Sat		God's marvelous things. Ps. 98.	12 41	7 35	♑	☿ in Perihelion	3	5 10	6 50
		18	**God's Pity for the Heathen** Jonah 3: 5—4: 11.	2nd Sunday after Easter John 10: 12-16; I Pet. 2: 21-25.			**DAY'S LENGTH, 13 Hours, 40 Minutes**			
30	**Sun**		God's pity for the heathen. Jonah 3: 5—4: 11.	1 40	8 40	♑	☍ ♃ ☉, ☾ in Perigee	3	5 09	6 51

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 6th at 1.03 morn.	12.23 morn.	(5th) 11.43 even.
Full Moon	" " 13th " 9.38 morn.	8.58 morn.	8.18 morn.
Last Quarter	" " 21st " 1.37 even.	12.57 even.	12.17 even.
New Moon	" " 28th " 5.27 even.	4.47 even.	4.07 even.

Jupiter is in Opposition with the Sun on the 30th and shines all night.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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2. Lessons from Great Lives. IV. Joshua. Josh. 1: 1-11. (Consecration meeting.)
9. Painting the States White. Ps. 14: 1-7. (Temperance meeting.)
16. The Spirit of the Resurrection. Rom. 6: 1-14. (Easter meeting.)
23. Sabbath Benefits. Isa. 58: 1-14.
30. A Missionary Journey around the World. IV. Missions in Hawaii and the Philippines. Isa. 60: 1-12.

5th Month — MAY — 31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.		Sun fast m.	Sun rise h. m.	Sun sets h. m
1	Mon	Strange fire. Ex. 10: 1-20.	2 44	9 39	♐	☌ ☿ ☾, ☌ ♄ ☉	☽	3	5 07	6 53
2	Tues	Uriah's sin. II Sam. 6: 1-11.	3 48	10 40	♑	☿ sets 9.35		3	5 06	6 54
3	Wed	The sin of Ananias and Sapphira. Acts 5: 1-11.	4 52	11 44	♑	☌ ♆ ☾, 7☉ s. 8.28	☊	3	5 05	6 55
4	Thur	The Baal prophets. I Kings 18: 25-39	5 51	morn	♒	☿ stationary		3	5 04	6 56
5	Fri	The disciples in the Temple. Acts 3: 41-47.	6 46	12 40	♒	5) ☌ ☿ ☉ Inferior		3	5 03	6 57
6	Sat	The Paradise of God. Rev. 22: 1-21.	7 35	1 34	♓	☿ in ♉		4	5 02	6 58
19		**Uzziah Humbled** II Chron 26: 8-21.	3rd Sunday after Easter. John 16: 16-23; I Pet. 2: 11-20.			**DAY'S LENGTH, 13 Hours, 56 Minutes**				
7	**Sun**	Uzziah humbled. II Chron. 26: 8-21.	8 21	2 21	♓	Sirius sets 8.44		4	5 01	6 59
8	Mon	The disciples called. John 1: 35-51.	9 04	3 09	♓	Altair souths 8.33		4	5 00	7 00
9	Tues	The call of Zaccheus. Luke 19: 1-10.	9 45	3 42	♈	Regulus sets 1.33	♉	4	4 59	7 01
10	Wed	The rich man called. Matt. 19: 16-30.	10 27	4 07	♈	☌ ☿ ☾		4	4 58	7 02
11	Thur	The call of Elisha. I Kings 19: 15-21.	11 09	4 40	♉	☌ ♃ ☾		4	4 57	7 03
12	Fri	Noah called. Gen. 6: 1-22.	11 53	5 31	♉	♃ sets 5.34		4	4 56	7 04
13	Sat	The call of Matthew. Matt. 9: 1-13.	morn	☽ R	♋	13) Rigel s. 8.15		4	4 55	7 05
20		**Isaiah's Vision and Call** Isaiah 6.	4th Sunday after Easter. John 16: 5-16; Jas 1: 16-21.			**DAY'S LENGTH, 14 Hours, 10 Minutes**				
14	**Sun**	Isaiah's vision and call. Isa. 6.	12 29	7 50	♋	Vega souths 3.08		4	4 54	7 06
15	Mon	A sad occasion. Ps. 137	12 57	8 41	♋	Orion sets 8.44		4	4 53	7 07
16	Tues	A drunken vow and what came of it. Mark 6: 14-29.	1 28	9 37	♌	☿ in Aphelion		4	4 52	7 08
17	Wed	The woes of strong drink. Isa. 5: 11-23.	2 19	10 34	♌	☿ stationary	☋	4	4 51	7 09
18	Thur	Walk in the Spirit. Gal. 5: 15-26; 6: 7, 8.	3 00	11 45	♌	☌ ♆ ☾		4	4 50	7 10
19	Fri	A drunken feast. Dan. 5: 1-30.	4 20	morn	♍	Arcturus souths 10.22		4	4 50	7 10
20	Sat	Unfruitful works. Eph. 5: 11-21.	5 38	12 12	♍	Spica souths 9.28		4	4 49	7 11
21		**The Song of the Vineyard** Isaiah, chapters 5 and 28.	5th Sunday after Easter. John 16: 23-30; Jas. 1: 22-27.			**DAY'S LENGTH, 14 Hours, 22 Minutes**				
21	**Sun**	The song of the vineyard. Isa. chap. 5 and 28.	6 25	12 54	♍	21) ☉ enters ♏		3	4 48	7 12
22	Mon	A peaceful trust. Ps. 23.	7 11	1 41	♍	☌ ♂ ☾		3	4 47	7 13
23	Tues	The Prince of Peace. Isa. 9: 1-17.	7 56	2 37	♎	♂ rises 2.40	☊	3	4 46	7 14
24	Wed	Christ our peace. Eph. 2: 11-22	8 42	3 14	♎	7☉ sets 6 45		3	4 46	7 14
25	Thur	**ASCENSION DAY.** John 14: 15-31.	9 31	3 58	♏	Regulus sets 12.35		3	4 45	7 15
26	Fri	Peace that passeth understanding. Phil. 4: 1-14.	10 24	4 47	♏	☌ ☿ ☾, ☌ ♄ ☾, ☾ in ☊		3	4 44	7 16
27	Sat	The angels' song. Luke 2: 1-20.	11 21	5 12	♏	♄ rises 5.10		3	4 43	7 17
22		**Picture of Universal Peace** Micah 4: 1-8.	6th Sunday after Easter John 15: 26; 16: 4; I Pet. 4: 8-11.			**DAY'S LENGTH, 14 Hours, 34 Minutes**				
28	**Sun**	Picture of universal peace. Micah 4: 1-8.	12 24	☾ S	♏	28) ☌ ☿ ♄		3	4 43	7 17
29	Mon	Learn to do well. Isa. 1: 16-31.	1 30	8 12	♏	☌ ♀ ♆		3	4 42	7 18
30	Tues	The publican's prayer Luke 18: 9-14.	2 36	9 17	♐	☌ ♆ ☾, ☌ ♀ ☾		3	4 41	7 19
31	Wed	Faith in prayer. Mark 11: 12-26.	3 40	10 26	♐	♀ sets 9.20		3	4 41	7 19

MOON'S PHASES

	Eastern States	*Central States*		*Western States*
First Quarter	on the 5th at 8.15 morn.	7.35 morn.		6.55 morn.
Full Moon	" " 13th " 1.11 morn.	12.31 morn.	(12)	11.51 even.
Last Quarter	" " 21st " 4.25 morn.	3.45 morn.		3.05 morn.
New Moon	" " 28th " 1.26 morn.	12.46 morn.		12.06 morn.

Saturn is in Conjunction with the Sun on the 1st and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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7. Lessons from Great Lives. V. Ruth. Ruth 1: 14-22. (Consecration meeting.)
14. The Universal Duty of Making Pledges. Ps. 61: 5-8. (Led by the lookout committee.)
21. Growing into Larger Work. Mark 4: 26-32. (Union meeting with the Juniors and Intermediates.)
28. A Missionary Journey around the World. V. Missions in Japan and Korea. Acts 17:1-14.

6th Month — JUNE — 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h.m.	Sun sets h.m
1	Thur	The sick man forgiven. Luke 5: 18-26.	4 38	11 38	♏	☿ Gr. Elong. W. ☊	2	4 40	7 20
2	Fri	David's plea. Ps. 51.	5 31	morn	♏	☽ Regulus sets 12 01	2	4 40	7 20
3	Sat	A reproach. Isa. 43: 22-28.	6 19	12 28	♏	3) Arcturus s 9.26	2	4 39	7 19
23		**Israel's Penitence and God's Pardon** Hosea 14.	Whitsuntide or Pentecost. John 14: 23-31; Acts 2: 1-13.			**DAY'S LENGTH, 14 Hours, 42 Minutes**			
4	**Sun**	Israel's penitence and God's pardon. Hos. 14.	7 03	1 09	♐	Altair souths 11.30	2	4 38	7 22
5	Mon	The marriage feast in Galilee. John 2: 1-11.	7 45	1 45	♐	Antares souths 11.18 ♉	2	4 38	7 22
6	Tues	Simon's feast. Luke 7: 36-48.	8 26	2 10	♑	☿ Gr. Hel. Lat. S.	2	4 37	7 23
7	Wed	Spots in the feast. Jude 1.	9 08	2 40	♑	♂ ♃ ☾, Spica so. 8 20	1	4 37	7 23
8	Thur	The Lord's Supper. I Cor. 11: 20-34.	9 57	3 11	♑	♃ sets 3 02	1	4 37	7 23
9	Fri	The Passover. Exod. 12: 40-51.	10 36	3 44	♑	Sirius sets 8.34, ☾ in ♉	1	4 36	7 24
10	Sat	The new Passover John 13: 1-17.	11 23	4 48	♑	Castor sets 12.16	1	4 36	7 24
24		**Hezekiah's Great Passover.** II Chron. 30: 13-27.	Trinity Sunday John 3: 1-15; Rom. 11: 33-36.			**DAY'S LENGTH, 14 Hours, 48 Minutes**			
11	**Sun**	Hezekiah's great passover II Chron. 30: 13-27.	norn	☽ R	♋	11) Vega so. 1.16	1	4 36	7 24
12	Mon	The Lord a helper. Ps. 20.	12 13	8 12	♋	Spica souths 7.54	1	4 35	7 25
13	Tues	Sennacherib's destruction. II Chron. 32: 1-23.	1 04	8 56	♌	Alphacca souths 10 01 ☉	4	35	7 25
14	Wed	Samaria besieged. II Kings 7: 1-19.	1 56	9 48	♌	♂ ♅ ☾, 7☉ rises 2.43 S	4	35	7 25
15	Thur	The fall of Jericho. Josh. 6: 1-27	2 46	10 36	♌	Pollux sets 9.49 ☋	0	4 35	7 25
16	Fri	The capture of Jerusalem. II Chron. 36: 5-21	3 35	11 24	♌	Altair souths 11.04	0	4 35	7 25
17	Sat	The destruction of Sodom Gen. 19: 15-29.	4 21	morn	♌	Antares souths 10.29	0	4 35	7 25
25		**The downfall of Samaria.** II Kings 17: 1-14.	1st Sunday after Trinity. Luke 16: 19-31; I John 4: 16-21.			**DAY'S LENGTH, 14 Hours, 50 Minutes**			
18	**Sun**	The downfall of Samaria. II Kings 17: 1-14.	5 06	12 04	♌	Vega souths 12.48	0	4 35	7 25
19	Mon	Elisha heals Naaman. II Kings 5: 1-14.	5 51	12 48	♍	19) Arct. so. 8.20	1	4 35	7 25
20	Tues	Elisha's heavenly defenders. II Kings 6: 8-17.	6 35	1 21	♍	♂ ♂ ☾ ☊	1	4 35	7 25
21	Wed	Joash the boy king. II Kings 11: 9-20.	7 21	1 58	♎	♂ rises 2 00, ☾ in ☊	1	4 35	7 25
22	Thur	Joash repairs the temple. II Kings 12: 4-15.	8 10	2 21	♎	☉ Ent. ♋ Summer be.	2	4 34	7 26
23	Fri	God's pity for the heathen. Jonah 3: 5—4: 11.	9 03	2 58	♎	♂ ♄ ☾, ♄ rises 2.50	2	4 35	7 25
24	Sat	Uzziah humbled. II Chron. 28: 8-21.	10 02	3 28	♎	☿ in ☊	2	4 35	7 25
26		**REVIEW.** Micah 6.	2nd Sunday after Trinity. Luke 14: 16-24; I John 3: 13-18.			**DAY'S LENGTH, 14 Hours, 50 Minutes**			
25	**Sun**	Review. Micah 6.	11 06	♃ 00	♎	♂ ☿ ☾	2	4 35	7 25
26	Mon	God's might. Ps. 76.	12 14	☾ S	♏	26) Pollux s. 10.30	3	4 35	7 25
27	Tues	A plea for help. Ps 79.	1 21	8 40	♏	♂ ☿ ☾	3	4 35	7 25
28	Wed	Praise of God's power. Ps. 66.	2 23	9 37	♏	Andromeda rises 9.48	3	4 36	7 24
29	Thur	God my Rock. Ps. 62.	3 20	10 32	♌	♂ ♀ ☾, ☿ in Per. ☊	3	4 36	7 24
30	Fri	David's prayer. Ps. 59.	4 12	11 24	♌	♀ sets 9.15	3	4 36	7 24

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 3rd at	5.06 even.	4.26 even.	3.46 even.
Full Moon	" " 11th "	4.52 even.	4.12 even.	3.32 even.
Last Quarter	" " 19th "	3.53 even.	3.13 even.	2.33 even.
New Moon	" " 26th "	8.21 morn.	7.41 morn.	7.01 morn.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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4. Lessons from great lives. VI. Samuel. I Sam. 12: 1-6, 13-25. (Consecration meeting.)
11. Why I love Christ. I Pet. 1: 3-25. (Honorary members' meeting.)
18. Grace for common duties. Eph. 4: 25, 26; 5: 1, 2.
25. A Missionary journey around the world. VI. Missions in China. 2 Cor. 11: 21-28.

7th Month

JULY

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo m.	Sun rise h. m.	Sun sets h. m.
1	Sat	God hears the cry for help. Ps. 40.	4 59	11 54	♑	♂ in Perihelion	♋ 4	4 36	7 24
27		**Isaiah's prophecy concerning Sennacherib.** Isa. 37: 21-36.	**3rd Sunday after Trinity** Luke 15: 1-10; I Pet. 5: 6-11.			**DAY'S LENGTH, 14 Hours, 48 Minutes**			
2	Sun	Isaiah's prophecy concerning Sennacherib. Isa. 37; 21-36.	5 42	morn	♑	Sirius rises 5 10	♉ 4	4 36	7 24
3	Mon	Joseph in prison. Gen. 39: 20—40: 23	6 25	12 04	♒	3) ☉ in Aph.	4	4 37	7 23
4	Tues	Paul and Silas. Acts 16: 19-40.	7 06	12 45	♒	Arcturus so. 9.14	4	4 37	7 23
5	Wed	Stephen. Acts 7: 51-67.	7 49	1 10	♌	♂ ♃ ☾, ♃ sets 1.15	4	4 38	7 22
6	Thur	John on Patmos. Rev. 1: 1-20.	8 34	1 44	♌	Vega souths 11.26	4	4 38	7 22
7	Fri	Peter in prison. Acts 12: 19.	9 20	2 18	♍	♀ Gr. Elong. E.	5	4 38	7 22
8	Sat	John the Baptist's end. Matt. 14: 1-12.	10 09	2 51	♍	♂ ☿ ♆	5	4 39	7 21
28		**The suffering servant of Jehovah.** Isa. 52: 13-53.	**4th Sunday after Trinity** Luke 6: 36-42; Rom. 8: 18-23.			**DAY'S LENGTH, 14 Hours, 42 Minutes**			
9	Sun	The suffering servant of Jehovah. Isa. 52: 13-53.	11 00	3 16	♌	Spica sets 11.33	5	4 39	7 21
10	Mon	Jesus and the thief on the cross. Luke 23: 34-45.	11 52	3 57	♌	☿ Gr. Hel. Lat. N.	5	4 40	7 20
11	Tues	Aaron's sin. Ex. 32: 1-14.	morn	☽R	♌	11) ♂ ♅ ☾	♏ 5	4 40	7 20
12	Wed	Moses offends God. Num. 20: 1-13.	12 43	8 10	♌	Dog Days begin	5	4 41	7 19
13	Thur	Peter's weakness. Matt. 14: 22-35.	1 32	8 51	♌	Altair souths 8 18	6	4 41	7 19
14	Fri	Peter's fall. Matt. 27: 57-75.	2 19	9 48	♌	♂ ♆ ☉	6	4 42	7 18
15	Sat	Jesus and Peter. John 21: 5-25.	3 04	10 20	♋	Sirius rises 4.04	6	4 43	7 17
29		**Manasseh's wickedness and penitence** II Chron. 33. 1-13	**5th Sunday after Trinity** Luke 5: 1-11; I Pet. 3: 8-15			**DAY'S LENGTH, 14 Hours, 34 Minutes**			
16	Sun	Manasseh's wickedness and penitence. II Chron. 33: 1-13.	3 49	10 52	♋	♀ in ♉	6	4 44	7 16
17	Mon	How God cares for me. Ps. 18.	4 32	11 19	♋	Markab so. 3 22	♌ 6	4 45	7 15
18	Tues	The excellent name. Ps. 8.	5 17	11 56	♌	♂ rises 12.10	6	4 46	7 14
19	Wed	His marvelous work. Ps. 9.	6 08	morn	♌	19) ♂ ♂ ☾, ☾ in ♌	6	4 46	7 14
20	Thur	God our Protection Ps. 21.	6 53	12 40	♌	♂ ♄ ☾, ♄ ri. 12.45	6	4 47	7 13
21	Fri	God our Refuge. Ps. 46.	7 47	1 36	♌	♂ ♅ ☉	6	4 47	7 13
22	Sat	Joy in God's triumph. Ps. 47.	8 47	2 14	♍	☉ enters ♌	6	4 48	7 12
30		**Josiah's Devotion to God.** II Chron. 34: 1-13.	**6th Sunday after Trinity.** Matt. 5: 20-26; Rom. 6: 3-17.			**DAY'S LENGTH, 14 Hours, 24 Minutes**			
23	Sun	Josiah's devotion to God. II Chron. 34: 1-13.	9 52	2 56	♍	Antares souths 8.00	6	4 49	7 11
24	Mon	Desire to know God's statutes. Ps 119: 33-40.	10 59	3 34	♍	♂ ♆ ☾	♎ 6	4 50	7 10
25	Tues	Not ashamed of the law. Ps. 119: 40-48.	12 04	☾S.	♎	25) Pollux s. 8.19	6	4 51	7 09
26	Wed	Hope in the word. Ps. 119: 49-56.	1 04	8 20	♎	Orion rises 2.58	6	4 52	7 08
27	Thur	The law my portion Ps. 119: 57-64.	1 59	8 58	♌	♂ ☿ ☾	6	4 52	7 08
28	Fri	According to Thy Word. Ps. 119: 65-72.	2 49	9 21	♌	♂ ♀ ☾	6	4 53	7 07
29	Sat	Hope in the Word. Ps. 119: 73-80.	3 36	9 54	♌	□ ♃ ☉	♉ 6	4 54	7 06
31		**Finding the book of the law.** II Chron. 34: 14-33.	**7th Sunday after Trinity.** Mark 8: 1-9; Rom. 6: 19-23.			**DAY'S LENGTH, 14 Hours, 12 Minutes**			
30	Sun	Finding the book of the law. II Chron. 34: 14-33.	4 19	10 47	♊	Aldebaran rises 12.53	6	4 55	7 05
31	Mon	Solomon's first court. I Kings 3: 16-28.	5 02	11 12	♊	Spica sets 12.04	6	4 56	7 04

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 3rd at 4.22 morn.	3.42 morn.	3.02 morn.
Full Moon	" " 11th " 7.55 morn.	7.15 morn.	6.35 morn.
Last Quarter	" " 19th " 12.33 morn.	(18) 11.53 even.	11.13 even.
New Moon	" " 25th " 3.14 even.	2.34 even.	1.54 even.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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2. Ways of serving our nation. Esth. 4: 1-17. (A patriotic consecration meeting.)
9. Lessons from great lives. VII. David. I Sam. 17: 32-51.
16. Our debts: what are they? How to pay them. Rom. 13: 7-10.
23. Lessons from the animals. Ps. 104: 10-31. (If convenient, an outdoor meeting.)
30. A Missionary journey around the world. VII. Missions in Burma and India. Acts 17: 16-31.

8th Month

AUGUST

31 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m
1	Tues	The three Hebrews before the king. Dan. 3: 1-25.	5 46	11 54	♌	1) ☿ sets 11.40 ♎	6 4	57	7 03
2	Wed	Daniel in the lion's den. Dan. 6: 10-23.	6 30	morn	♌	☿ in ♍, ☾ in ♍	6 4	58	7 02
3	Thur	Peter and John before the council. Acts 4: 1-22.	7 16	12 10	♌	7☉ rises 8.15	6 4	59	7 01
4	Fri	Paul before Festus. Acts 25: 1-12.	8 04	12 42	♍	Spica sets 9.46	6 5	00	7 00
5	Sat	Paul before Agrippa. Acts 26: 1-32.	8 55	1 09	♍	Vega souths 9.30	6 5	01	6 59
32		**Jeremiah Tried and Acquitted** Jer. 26: 7-19.	8th Sunday after Trinity Matt. 7: 15-23; Rom. 8: 12-17.			**DAY'S LENGTH, 13 Hours, 58 Minutes**			
6	Sun	Jeremiah tried and acquitted. Jer. 26: 7-19.	9 46	1 45	♎	Antares souths 9.12	5 5	02	6 58
7	Mon	Hope in the Word. Ps. 119: 81-88.	10 38	2 47	♎	Markab souths 9.50 ♑	5 5	03	6 57
8	Tues	The abiding Word. Ps. 119: 89-96.	11 28	3 48	♎	♂ ☿ ☾, □ ♂ ☉	5 5	04	6 56
9	Wed	Love of the Word. Ps. 119: 97-104.	morn	☽ R	♎	9) Fomalh. so. 1 34	5 5	05	6 55
10	Thur	The Word a lamp. Ps. 119: 105-112.	12 16	8 42	♏	♀ Gr. Brilliancy	5 5	06	6 54
11	Fri	Hatred of vain thoughts. Ps. 119: 113-120.	1 02	9 14	♏	Sirius rises 4.12	5 5	07	6 53
12	Sat	The Word a surety. Ps. 119: 121-128.	1 48	9 48	♐	☿ in Aphelion	4 5	09	6 51
33		**Jehoiakim Burns the Prophet's Book** Jer. 36: 20-32.	9th Sunday after Trinity Luke 16: 1-9; I Cor. 10. 6-13			**DAY'S LENGTH, 13 Hours. 42 Minutes**			
13	Sun	Jehoiakim burns the prophet's book. Jer. 36: 20-32.	2 38	10 16	♐	☿ Gr. Elong. E.	4 5	10	6 50
14	Mon	Who are the blessed. Matt 5: 1-16.	3 16	10 47	♑	Rigel rises 2.00	4 5	11	6 49
15	Tues	Our duty to one another. Rom. 12: 1-13.	4 01	11 13	♑	♂ rises 11.10	4 5	12	6 48
16	Wed	The suffering Saviour. Isa. 55: 1-12.	4 49	11 52	♑	♂ ♂ ♄, ☾ in ♌	4 5	13	6 47
17	Thur	A call to faith. Isa. 55: 1-13.	5 40	morn	♑	17) ♂ ♄ ☾, ♂ ♂ ☾	3 5	14	6 46
18	Fri	A soft answer Prov. 5: 1-33.	6 37	12 48	♑	♄ rises 11.50	3 5	15	6 45
19	Sat	A prayer for help. Ps 140.	7 38	1 30	♑	Orion rises 1 34	3 5	17	6 43
34		**Jeremiah Cast Into Prison** Jer. 37: 4-21.	10th Sunday after Trinity Luke 19: 41-48; I Cor. 12: 1-11.			**DAY'S LENGTH, 13 Hours, 26 Minutes**			
20	Sun	Jeremiah cast into prison. Jer. 37: 4-21.	8 42	2 20	♑	♀ in Aphelion ♎	2 5	18	6 42
21	Mon	Jerusalem taken by David. II Sam. 5: 1-10.	9 46	2 56	♐	♂ Ψ ☾, 7☉ rises 10.10	2 5	19	6 41
22	Tues	The battle with the kings. Gen. 14: 1-24.	10 48	3 44	♐	♀ stationary	2 5	20	6 40
23	Wed	The Egyptians destroyed. Exod. 14: 13-31.	11 45	☾ S.	♐	23) ☉ enters ♑	2 5	21	6 39
24	Thur	The Assyrians defeated. II Chron. 32: 1-23.	12 37	8-10	♑	Dog Days End	2 5	22	6 38
25	Fri	The fall of Jericho. Josh. 6: 1-27.	1 25	8 49	♑	♂ ♀ ☾, ♂ ☿ ☾	2 5	24	6 36
26	Sat	The downfall of Samaria. II Kings 17: 1-18.	2 11	9 21	♑	☿ stationary ♍	2 5	25	6 35
35		**Judah Carried Captive to Babylon** Jer. 39: 1-10.	11th Sunday after Trinity. Luke 18; 9-14; I Cor. 15: 1-10.			**DAY'S LENGTH, 13 Hours, 10 Minutes**			
27	Sun	Judah carried captive to Babylon. Jer. 39: 1-10.	2 55	9 58	♑	Altair souths 9.18	1 5	26	6 34
28	Mon	Isaiah's prophecy. Isa. 37: 21-36.	3 39	10 23	♑	Antares sets 10.04	1 5	27	6 33
29	Tues	The suffering servant. Isa. 52: 13—53: 12.	4 23	10 51	♌	♂ ♃ ☾, ☾ in ♍	1 5	29	6 31
30	Wed	Manasseh's wickedness and penitence. II Chron. 33: 1-20.	5 09	11 20	♌	♃ sets 11.20	0 5	30	6 30
31	Thur	Josiah's devotion to God. II Chron. 34: 1-13.	5 57	11 52	♍	31) Orion r. 12.42	0 5	31	6 29

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
First Quarter	on the 1st at 6.31 even.	5.51 even.	5.11 even.
Full Moon	" " 9th " 9.56 even.	9.16 even.	8.36 even.
Last Quarter	" " 17th " 7.12 morn.	6.32 morn.	5.52 morn.
New Moon	" " 23rd " 11.16 even.	10.36 even.	9.56 even.
First Quarter	" " 31st " 11.22 morn.	10.42 morn.	10.02 morn.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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6. Lessons from Great Lives. VIII. Job. Job 6: 1-11; 42: 1-6. (Consecration meeting.)
13. Small Beginnings of Intemperance. Prov. 23: 29-35. (Temperance meeting.)
20. Mountain scenes in Bible story. Deut. 34: 1-6; Matt. 17: 1-8. (If convenient, a hilltop meeting.)
27. A Missionary journey around the world. VIII. Missions in Persia and Turkey. Acts 4: 13-31.

9th Month

SEPTEMBER

30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Fri	The finding of the Book II Chron. 34: 14-33.	6 47	morn	♌	Algenib so. 1.25 ♌	0	5 33	6 27
2	Sat	Jehoiakim burns the Book. Jer. 36: 1-10	7 39	12 14	♌	☿ Gr. Hel. Lat. S.	1	5 34	6 26
36		**REVIEW.** Psalm 34.	12th Sunday after Trinity. Mark 7: 31-37; II Cor. 3: 4-12.			**DAY'S LENGTH, 12 Hours, 52 Minutes**			
3	Sun	Review. Ps. 34.	8 30	12 55	♌	♄ stationary	1	5 35	6 25
4	Mon	A defeat through drink. I Kings 20: 12-21.	9 21	1 40	♌	♂ ☿ ☾, ♍	1	5 36	6 24
5	Tues	One to avoid. Prov. 7: 1-27.	10 10	2 21	♌	Sirius rises 2.40	1	5 37	6 23
6	Wed	Tarrying long at wine. Prov. 23: 19-35.	10 58	2 58	♌	7☉ rises 9.14	2	5 39	6 21
7	Thur	Keep the body in subjection. I Cor. 1: 1-27.	11 44	3 56	♌	Antares sets 9.40	2	5 40	6 20
8	Fri	Temperance a virtue. II Pet. 1: 1-21.	morn	☽ R	♌	8) Rigel rises 11 44	2	5 41	6 19
9	Sat	A sober minister. Titus 1: 1-14.	12 28	8 12	♌	♂ ☿ ☉ ♋	2	5 43	6 17
37		**Daniel and His Companions.** Daniel 1: 8-20.	13th Sunday after Trinity. Luke 10: 23-37; Gal. 3: 15-23.			**DAY'S LENGTH, 12 Hours, 34 Minutes**			
10	Sun	Daniel and his companions. Dan. 1: 8-20.	1 13	8 45	♋	Markab souths 11.42	3	5 44	6 16
11	Mon	Elijah flees and returns. I Kings 18: 41; 19: 21.	1 58	9 09	♋	♀ Gr. Hel. Lat. S.	3	5 45	6 15
12	Tues	Joseph in prison. Gen. 39: 20; 40: 23.	2 46	9 40	♋	Vega so. 7.12, ☾ in ♋	4	5 47	6 13
13	Wed	Paul stoned. Acts 14: 1-28.	3 37	10 06	♋	♂ ♄ ☾, ♄ rises 10.10	4	5 48	6 12
14	Thur	Laborers in the vineyard. Matt. 20: 1-16.	4 32	10 31	♋	♂ ♂ ☾, ♂ rises 10.30	5	5 49	6 11
15	Fri	Confidence in God. Ps. 115.	5 31	11 04	♋	15) ♂ ♀ ☉ Inferior	5	5 50	6 10
16	Sat	The coming of the kingdom. Luke 18: 20-37.	6 33	11 42	♍	Arcturus sets 9.44	5	5 51	6 09
38		**Daniel's companions in the fiery furnace.** Dan. 3: 13-28.	14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.			**DAY'S LENGTH, 12 Hours, 18 Minutes**			
17	Sun	Daniel's companions in the fiery furnace. Dan. 3: 13-28.	7 36	morn	♍	♂ Ψ ☾, ☿ sta. ♎	6	5 53	6 07
18	Mon	God saves Noah. Gen. 8: 1-22.	8 37	12 01	♎	Antares sets 9.01	6	5 54	6 06
19	Tues	Ravens feed Elijah. I Kings 17: 1-24.	9 34	1 08	♎	Capella souths 8.20	7	5 55	6 05
20	Wed	Angels defend the Man of God. 2 Kings 6:8-23.	10 27	2 10	♎	♂ ☿ ☾, ♀ rises 2.14	7	5 57	6 03
21	Thur	Peter taken from prison. Acts 12: 1-20.	11 16	3 48	♐	♂ ♀ ☾, ☿ in ♋	7	5 58	6 02
22	Fri	Paul and Silas out of Prison. Acts 16: 14 40.	12 02	☾ S.	♐	22) Procyon s. 9.18	8	5 59	6 01
23	Sat	Serpent harmless. Acts 28: 1-16.	12 47	7 45	♑	☉ ent. ♎, Autumn	8	6 00	6 00
39		**Daniel in the lion's den.** Dan. 6: 10-23.	15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25—6: 10.			**DAY'S LENGTH, 12 Hours, 00 Minutes**			
24	Sun	Daniel in the lion's den. Dan. 6: 10-23.	1 31	8 38	♑	♂ ☿ ♀, 7☉ rises 8.08	8	6 01	5 59
25	Mon	The watch in the garden. Matt. 26: 36-45.	2 16	9 16	♑	♂ ♃ ☾, ☿ Gr. Elo. W	8	6 02	5 58
26	Tues	Watch for judgment. Mark 13: 14-37.	3 01	9 50	♎	☾ in ♍, ♃ sets 9.54	9	6 04	5 56
27	Wed	A church commanded to watch. Rev. 3: 1-13.	3 49	10 27	♎	Orion rises 11.08	9	6 06	5 54
28	Thur	Watch for the Lord's coming. I Thes. 5: 1-28.	4 39	11 18	♋	Aldebaran rises 9.12	9	6 07	5 53
29	Fri	The blessedness of watching. Luke 12: 22-40.	5 30	morn	♋	Rigel rises 10.12	10	6 08	5 52
30	Sat	The watch on the walls. Isa. 62: 1-9.	6 21	12 01	♌	30) Fomal. s. 10 24	10	6 10	5 50

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	on the 8th at 10.58 morn.	10.18 morn.	9.38 morn.
Last Quarter	" " 15th " 12.53 even.	12.13 even.	11.33 morn.
New Moon	" " 22nd " 9.39 morn.	8.59 morn.	8.19 morn.
First Quarter	" " 30th " 6.10 morn.	5.30 morn.	4.50 morn.

Venus is in Inferior Conjunction with the Sun on the 15th and changes from evening star to morning star

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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3. Lessons from great lives. IX. Daniel. Dan. 6: 10-23. (Consecration meeting.)
10. My denomination: Roots, Trunk, Branches, Fruit. Acts 20: 17-35. (Honorary members' meeting.)
17. Living Christ in the home. Eph. 6: 1-18.
24. A Missionary journey around the world. IX. Missions in Africa. Acts 8: 26-40.

10th Month OCTOBER 31 Days

Week Days. Date.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m	Sun sets h. m
40	**The Prophet Ezekiel a Watchman.** Ezek. 3: 12-21.	16th Sunday after Trinity Luke 7: 11-17; Eph. 3: 12-21.			**DAY'S LENGTH, 11 Hours, 40 Minutes**			
1 Sun	The prophet Ezekiel a watchman. Ezek. 3:12-21.	7 12	12 47	♐	♂ ☿ ☾, Altair s. 7.04 ♑	10	6 11	5 49
2 Mon	Water turned to wine. John 2: 1-11.	8 02	1 04	♐	Vega souths 8.46	10	6 13	5 47
3 Tues	Jesus the water of life. John 4: 1-42.	8 50	1 50	♐	7☉ rises 7 34	11	6 14	5 46
4 Wed	Crossing the Jordan. Josh. 3: 1-17.	9 36	2 31	♐	☿ stationary	11	6 15	5 45
5 Thur	By the waters of Babylon. Ps. 137.	10 21	3 15	♐	☿ stationary	11	6 17	5 43
6 Fri	The River of Eden. Gen. 2: 1 25.	11 06	4 14	♒	☿ Gr. Hel. Lat N.	12	6 18	5 42
7 Sat	The River of Life. Rev. 22: 1-18.	morn	☽R	♒	7) Rigel ri. 9.49 ♌	12	6 19	5 41
41	**The Life-giving Stream.** Ezek. 47: 1-12.	17th Sunday after Trinity Luke 14: 1-11; Eph. 4: I-6.			**DAY'S LENGTH, 11 Hours. 22 Minutes**			
8 Sun	The Life-giving Stream. Ezek. 47: 1-12.	12 00	7 27	♑	Algenib souths 11.00	12	6 20	5 40
9 Mon	Gideon's victory Judges 7: 1-23.	12 40	8 18	♑	Markab so. 9.48, ☾ in ♌	13	6 22	5 38
10 Tues	The escape from Egypt. Exod. 14: 1-31.	1 31	8 46	♑	♂ ♄ ☾, ♄ rises 8.40	13	6 23	5 37
11 Wed	The Victor's song. Exod 15: 1-26.	2 26	9 09	♑	Altair souths 6.37	13	6 24	5 36
12 Thur	Deborah's song. Judges 5: 1-31.	3 25	9 48	♍	♂ ♂ ☾, ♂ rises 9.42	14	6 26	5 34
13 Fri	The blind man's story. John 9: 1-38.	4 27	10 40	♍	Orion rises 10.06	14	6 27	5 33
14 Sat	Jerusalem redeemed. Isa. 52: 1-15.	5 30	11 38	♍	14) ♂ Ψ ☾ ♈	14	6 28	5 32
42	**The return from captivity.** Ezra 1: 1-11.	18th Sunday after Trinity Matt. 22: 34-46; I Cor. 1: 4-9			**DAY'S LENGTH, 11 Hours, 02 Minutes**			
15 Sun	The return from captivity. Ezra 1: 1-11.	6 31	morn	♋	Vega sets 1.44	14	6 29	5 31
16 Mon	The House of God. Gen. 28: 10-22.	7 29	12 40	♋	Fomalhaut so. 9.18	15	6 30	5 30
17 Tues	The Tabernacle. Exod. 24: 1-37.	8 22	1 51	♋	♂ stationary	15	6 32	5 28
18 Wed	The First Temple. I Kings 6: 1-38.	9 11	2 48	♋	♂ ♀ ☾, □ Ψ ☉	15	6 33	5 27
19 Thur	Christ the only foundation. I Cor. 3: 1-13.	9 57	3 45	♋	□ ♅ ☉, ♀ rises 3.40 ♉	15	6 35	5 25
20 Fri	Peter's confession. Matt. 16: 13-28.	10 41	4 43	♌	7☉ souths 1.52	16	6 36	5 24
21 Sat	The new Jerusalem. Rev. 21: 1-27.	11 25	☾S.	♌	21) ☾ Ecl. Invis.	16	6 37	5 23
43	**Foundation of the second temple laid** Ezra 3: 1 –4: 5.	19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-28.			**DAY'S LENGTH, 10 Hours, 46 Minutes**			
22 Sun	Foundation of second temple laid. Ezra 3:1–4:5	12 09	6 52	♌	♀ Gr. Brill. ☉ en. ♋	16	6 39	5 21
23 Mon	The Lord my Shepherd. Ps. 23.	12 54	7 54	♌	♂ ♃ ☾, ♂ ☿ ☉ Super.	16	6 40	5 20
24 Tues	The safety of the Godly. Ps 121.	1 41	8 30	♋	♃ sets 8.15	16	6 41	5 19
25 Wed	Joy in the House of God. Ps. 122.	2 30	9 18	♋	Regulus rises 1 28	16	6 42	5 18
26 Thur	A joyous return. Ps. 126.	3 21	9 54	♋	Rigel rises 8.34	16	6 44	5 16
27 Fri	God knows me. Ps. 139.	4 12	10 22	♌	Ψ stationary	16	6 45	5 15
28 Sat	Extol God. Ps. 145.	5 03	10 57	♌	Altair sets 12.02 ♑	16	6 45	5 15
44	**A Psalm of Deliverance.** Psalm 85.	20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 5-21.			**DAY'S LENGTH, 10 Hours, 30 Minutes**			
29 Sun	A Psalm of Deliverance. Ps. 85.	5 33	11 21	♋	♂ ♅ ☾, ☿ in ♉	16	6 47	5 13
30 Mon	Hear my cry. Ps. 4.	6 41	11 51	♋	30) Antares s. 11.22	16	6 48	5 12
31 Tues	Have mercy. Ps. 51.	7 27	morn	♋	Sirius rises 11 14	16	6 50	5 10

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	on the 7th at 11.13 even.	10.33 even.	9.53 even.
Last Quarter	" " 14th " 6.48 even.	6.08 even.	5.38 even.
New Moon	" " 21st " 11.11 even.	10.31 even.	9.51 even.
First Quarter	" " 30th " 1.43 morn.	1.03 morn.	12.23 morn.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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1. Lessons from great lives. X. Peter. John 21: 1-19. (Consecration meeting.)
8. New work our society might do. Matt. 25: 13-30. (Led by the executive committee.)
15. Why I believe the Bible. Rom. 10: 17; 15: 4. (A memory meeting.)
22. Lessons I have learned from things. Jer. 13:1-10; Matt. 22:15-22. (Object meeting.)
29. A Missionary journey around the world. X. Missions in Europe. Acts 16: 6-15.

11th Month NOVEMBER 30 Days

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.		Sun fast m	Sun rises h. m.	Sun sets h. m
1	Wed	Hear the right, O Lord. Ps. 17.	8.12	12 11	♌	☿ in ♌	☽	16	6 51	5 09
2	Thur	Abraham pleads for Sodom. Gen. 18: 16-33.	8 56	1 27	♌	Fomalhaut so. 8.16		16	6 52	5 08
3	Fri	Moses pleads for Israel. Exod. 32: 1-14.	9 41	2 44	♍	Markab so. 8.06	♌	16	6 53	5 07
4	Sat	Christ pleads for his murderers. Luke 23:34-44.	10 28	3 59	♍	Sirius rises 10 58		16	6 54	5 06
45		**Esther pleading for her people.** Esther 4: 1—5: 3.	21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.			**DAY'S LENGTH, 10 Hours, 12 Minutes**				
5	**Sun**	Esther pleading for her people. Es. 4: 1—5: 3	11 18	5 10	♐	♄ sets 5.20, ☾ in ♌		16	6 55	5 05
6	Mon	Noah's vineyard. Gen. 9: 1-21.	morn	☽R	♐	(6) ☌ ♄ ☾		16	6 56	5 04
7	Tues	Naboth's vineyard. I Kings 21: 1-29.	12 12	6 40	♐	☌ ☿ ♃, ♀ in ♌		16	6 57	5 03
8	Wed	Be not drunken. Prov. 23.	1 12	7 42	♐	☌ ♂ ☾, ☿ in Aphelion		16	6 58	5 02
9	Thur	The Prodigal Son. Luke 15: 11-32.	2 15	8 39	♐	♂ rises 7.40		16	6 59	5 01
10	Fri	Unprofitable servants. Luke 17: 1-11.	3 21	9 35	♍	☍ ♄ ☉, Rigel ri. 7.30		15	7 00	5 00
11	Sat	Four temperate youths. Daniel 1: 1-20.	4 24	10 41	♍	☌ ♆ ☾, Vega s. 11.46	♓	15	7 01	4 59
46		**Belshazzar's Feast and Fate.** Daniel 5: 17-30.	22nd Sunday after Trinity. Matt. 18: 23-35; Phil. 1: 3-11.			**DAY'S LENGTH, 9 Hours, 58 Minutes**				
12	**Sun**	Belshazzar's feast and fate. Daniel 5: 17-30.	5 24	11 45	♋	Regulus rises 12.02		15	7 03	4 57
13	Mon	Abraham's journey. Gen. 12: 1-10.	6 19	morn	♋	(13) 7☉ so. 11.55		15	7 04	4 56
14	Tues	The invitation to Jethro. Num. 10: 29-36.	7 09	12 42	♋	Altair sets 10.45		15	7 05	4 55
15	Wed	Elijah's flight II Kings 19: 1-21.	7 55	1 48	♋	Spica rises 4.30		15	7 06	4 54
16	Thur	Paul's trip to Damascus. Acts 9: 1-3.	8 39	2 52	♋	☌ ♀ ☾, ♀ ri. 2.50	♍	15	7 07	4 53
17	Fri	He goes to Rome. Acts 28: 11-31.	9 22	3 55	♌	♂ nearest the earth		15	7 08	4 52
18	Sat	Philip's journey. Acts 8: 25-40.	10 05	4 45	♌	☌ ♃ ☉, Orion ri. 7.44		15	7 09	4 51
47		**Ezra's Journey to Jerusalem.** Ezra 8: 15-36.	23rd Sunday after Trinity. Matt 22: 15-22; Phil. 3: 17-21.			**DAY'S LENGTH, 9 Hours, 42 Minutes**				
19	**Sun**	Ezra's journey to Jerusalem. Ezra 8: 15-36.	10 49	5 38	♌	☾ in ♍, Markab s. 7.18		14	7 10	4 50
20	Mon	Prayer of Abraham's servant. Gen. 24: 1-14.	11 35	☾S	♌	(20) ☌ ♃ ☾		14	7 11	4 49
21	Tues	Moses' prayer removes plague. Exod. 8: 1-15.	12 24	6 10	♌	Sirius rises 10.02		14	7 11	4 49
22	Wed	Solomon's prayer. I Kings 8: 30-36.	1 14	6 49	♋	☌ ☿ ☾, ☉ enters ♐		14	7 12	4 48
23	Thur	A prayer of David. Ps. 25.	2 05	7 48	♋	7☉ souths 11.43		13	7 13	4 47
24	Fri	The prayer of Daniel. Dan. 9: 3-19.	2 57	8 58	♐	Vega sets 11.16		13	7 14	4 46
25	Sat	Prayer of the church at Jerusalem. Acts 12:1-19.	3 47	9 54	♐	☍ ☌ ☉, ☌ ♅ ☾	☽	13	7 15	4 45
48		**Nehemiah's Prayer.** Neh. 1.	24th Sunday after Trinity. Matt. 9: 18-26; Col. 1: 9-10.			**DAY'S LENGTH, 9 Hours, 30 Minutes**				
26	**Sun**	Nehemiah's prayer. Neh. 1.	4 35	10 48	♊	♀ Gr. Elong. W.		12	7 15	4 45
27	Mon	The Lord reigneth. Ps. 99: 1-9.	5 21	11 35	♊	Castor souths 2 58		12	7 16	4 44
28	Tues	Jesus ever the same. Heb. 13: 1-25.	6 05	morn	♋	(28) Fomal. so 6.32		12	7 17	4 43
29	Wed	The temple destroyed. II Kings 25: 1-16.	6 48	12 30	♋	☿ Gr. Hel. Lat. S.		11	7 17	4 43
30	Thur	**THANKSGIVING DAY.** II Kings 11:21—12:16	7 31	1 48	♋	Arcturus so. 9.33	♌	11	7 18	4 42

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon	on the 6th at 10.50 morn.	10.10 morn.	9.30 morn.
Last Quarter	" " 13th " 2.21 morn.	1.41 morn.	1.01 morn.
New Moon	" " 20th " 3.51 even.	3 11 even.	2.31 even.
First Quarter	" " 28th " 8.44 even.	8.04 even.	7.24 even.

Saturn is in Opposition with the Sun on the 10th and shines all night.
Jupiter is in Conjunction with the Sun on the 18th and cannot be seen.
Mars is in Opposition with the Sun on the 25th and shines all night.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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5. Lessons from great lives. XI. John. John 21: 20-25. (Consecration meeting.)
12. The case against the saloon. Isa. 5: 11-25. (Temperance meeting.)
19. A Missionary journey around the world. XI. Missions in South America. Acts 19:13:30.
26. Echoes of peace and blessing. I Thess. 5: 14-24. (Thanksgiving meeting.)

12th Month

DECEMBER

31 Days

Date.	Days.	Week	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m
1	Fri		Elijah repairs the Lord's altar. I Kings 18:30-46.	8 16	2 59	♒	Sirius rises 9 06	10	7 19	4 41
2	Sat		The city of God. Rev. 21: 1-27.	9 03	3 52	♓	Altair sets 9.55	10	7 19	4 41
		49	**Nehemiah Rebuilds the Walls.** Neh. 4: 6-18.	1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-41.			**DAY'S LENGTH, 9 Hours, 22 Minutes**			
3	Sun		Nehemiah rebuilds the walls. Neh. 4: 6-18.	10 05	4 48	♓	Regulus rises 10.38	10	7 20	4 40
4	Mon		The parable of the vineyard. Luke 20: 1-18.	11 01	5 29	♓	☌ ♄ ☾, ☌ ♂ ☾	9	7 20	4 40
5	Tues		Jesus and the Pharasees. Luke 20: 19-29.	morn	☽R	♓	(5) ♄ sets 6.00	9	7 21	4 39
6	Wed		Jesus and the Sadducees. Luke 20: 27-38.	12 01	5 49	♓	Orion rises 6.28	9	7 22	4 38
7	Thur		The parable of the Tares. Matt. 13: 31-43.	1 01	6 52	♈	☿ Gr. Elong. E.	8	7 23	4 37
8	Fri		Christ resists Satan. Matt. 4: 1-11.	2 09	7 56	♈	☌ Ψ ☾	8	7 23	4 37
9	Sat		The great love chapter. I Cor. 13.	3 13	8 59	♋	Fomalhaut sets 4 50	7	7 23	4 37
		50	**Nehemiah and His Enemies.** Neh. 6: 1-12.	2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.			**DAY'S LENGTH, 9 Hours, 14 Minutes**			
10	Sun		Nehemiah and his enemies. Neh. 6: 1-12.	4 12	10 01	♋	☿ in Perihelion	7	7 23	4 37
11	Mon		Wonderful testimonials. Ps. 119: 129-136.	5 05	11 08	♋	7☉ souths 10.30	6	7 24	4 36
12	Tues		Upright judgments. Ps. 119: 137-144.	5 53	morn	♌	(12) Markab s. 12.30	6	7 24	4 36
13	Wed		Meditating on the Word. Ps. 119: 145-152.	6 38	12 04	♌	Spica rises 2.30 ♍	5	7 24	4 36
14	Thur		The Law in Affliction. Ps. 119: 153-160.	7 21	12 49	♌	Sirius rises 8.23	5	7 25	4 35
15	Fri		In awe of the word. Ps. 119: 161-168.	8 04	1 09	♌	☿ stationary	4	7 25	4 35
16	Sat		Commandements not forgotten. Ps. 119:168-176	8 48	2 11	♌	☌ ♀ ☾. ♀ rises 2.02	4	7 25	4 35
		51	**Ezra Teaches the Law.** Neh. 8: 1-12.	3rd Sunday in Advent. Matt. 11: 2-10; I Cor. 4: 1-5.			**DAY'S LENGTH, 9 Hours, 10 Minutes**			
17	Sun		Ezra teaches the Law. Neh. 8: 1-12.	9 33	3 21	♌	Ψ rises 3.24	3	7 25	4 35
18	Mon		The first promise of a deliverer. Gen. 3: 1-24.	10 20	4 37	♌	☌ Ψ ☾, ☿ in ♌	3	7 25	4 35
19	Tues		"Till Shiloh come." Gen. 49: 1-12.	11 09	5 50	♋	Rigel souths 11.15	2	7 25	4 35
20	Wed		The birth of Jesus foretold. Isa. 9: 1-13.	12 00	☾S	♋	(20) Arietas s. 8.08	2	7 25	4 35
21	Thur		A prophet like Moses. Deut. 19: 15 22.	12 51	5 40	♌	☌ ☿ ☾	1	7 25	4 35
22	Fri		The joyful sound. Ps. 89: 1-18	1 42	6 39	♌	☉ ent. ♑, Winter be. ♋	1	7 26	4 34
23	Sat		Christ the branch. Zech. 3: 1-10.	2 31	7 46	♑	7☉ souths 9.33	0	7 25	4 35
		52	**Malachi Rebuking and Encouraging Judah.** Matt. 3: 7-18.	4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.			**DAY'S LENGTH, 9 Hours, 10 Minutes**			
24	Sun		Malachi rebuking and encouraging Judah Matt. 3:7-18.	3 17	8 54	♑	Regulus so. 11 28	☉	7 25	4 35
25	Mon		Ezekiel a watchman. Ezek. 3: 12-21.	4 01	9 46	♐	☌ ☿ ☉ Inferior	S	7 25	4 35
26	Tues		The life-giving stream. Ezek. 47: 1-12.	4 44	10 30	♐	Orion souths 11 24	1	7 25	4 35
27	Wed		The return from captivity Ezra 1: 1-11.	5 26	11 46	♒	Rigel souths 10 42	2	7 25	4 35
28	Thur		Foundation of the second temple. Ezra 3:8—4:5	6 08	morn	♒	(28) Algol so. 8.56 ♌	2	7 25	4 35
29	Fri		A psalm of deliverance. Ps. 85.	6 52	12 51	♒	☾ in ♍, ♂ sta.	3	7 24	4 36
30	Sat		Esther pleading for her people. Esther 4:1—5:3	7 40	1 58	♈	Vega sets 8 38	3	7 24	4 36
		53	**REVIEW.** I John 1.	Sunday after Christmas. Luke 2: 15-20; Gal. 4: 1-7.			**DAY'S LENGTH, 9 Hours, 12 Minutes**			
31	Sun		Review. I John 1.	8 33	3 02	♈	☌ ♄ ☾, Sirius so. 11.58	3	7 24	4 36

MOON'S PHASES

	Eastern States	*Central States*	*Western States*
Full Moon on the	5th at 9.54 even.	9.14 even.	8.34 even.
Last Quarter " "	12th " 12.47 even.	12.07 even.	11.27 morn.
New Moon " "	20th " 10.42 morn.	10.02 morn.	9.22 morn.
First Quarter " "	28th " 1.49 even.	1.09 even.	12.29 even.

CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS

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3. Lessons from great lives. XII. Paul. 2 Tim. 4: 1-8. (Consecration meeting.)
10. The source of a worker's strength. Col. 1: 9-13. (A candlelight meeting.)
17. A Missionary journey around the world. XII. Missions in the West Indies. 2 Cor. 12: 1-15.
24. The gift that transforms the world. 2 Cor. 9:15; Luke 1:46-55. (Christmas meeting.)
31. Things I want to do better next year. Phil. 3: 12-14. (A memory meeting.)

The First Naturalized Citizens of Pennsylvania

ON May 7, 1691, Thomas Lloyd, Deputy Governor, granted naturalization to sixty-two of the first inhabitants of Germantown, they promising faith and allegiance to the King of Great Britain, and the Proprietary William Penn. Following are the names:

Francis Daniel Pastorius
Jacob Tellner
Dirck Isaac Op den Graff
Herman Isaacs Op den Graff
Thones Cunders
Abraham Isaac Op den Graff
Jacob Jones
Johannes Cassels
Heirert Popen
Herrman Bon
Albertus Brandt
Jacob Schumacher
Dirck Keyser
Arnold Cassell
Pieter Dirck Keyser
Jan Lansen
Jan Duplouys
Peter Schumacher
Peter Schumacher, Jr.
Isaac Dilbeck
Jan Daeden
Walter Simons
Abraham Tunis
William Rittinghousen
Claus Rittinghousen
Johannes Kusters
Heinrich Buckholt
Isaac Jacobs
Matthew Jacobs
Wiggert Levering
Isaac Schoffer
Claus Jansen
Hans Milan
Dirck Sellen
Heindrick Sellen
Paul Wolff
Leonard Arents
Arents Klincken
Paul Kestner
William Strepers
Johannes Bleickers
Cornelius Severts
Reiner Herman
Andreas Souplis
Koendradt Backer
Viet Scherks
Hans Peter Umstead
Anthony Duplouvys
Heinrich Kasselbergs
Reinert Tissen
Jan Lucken
Peter Klever
*Heinrich Frey
Hans Andreas Kreamer
Jurgen Schumacker
Isaac Schumacker
Peter Kurlis
Gerhard Levering
Herman Op de Trap
Dirck Op de Kolk
Anthony Loof
Jan Williams

Among those in the above list fifteen at least were Mennonites. Two were Mennonite ministers, namely William Rittinghausen and Dirck Keyser. Claus Rittinghausen was also made a minister after the death of his father, which occurred early in 1708. *Heinrich Frey came to America in 1675 and remained at New Amsterdam (New York) for five years, then in 1680, settled with Joseph Blattenbach in Philadelphia at what is now Front and Arch streets. These two were first German settlers in Pennsylvania.

The Real "Great Divide"

Away out in the Canadian Rockies travelers are wont to stop and note what has been called "The Great Divide."

This is a watershed where a little creek, plying through the forest, is suddenly parted, so that one-half its waters will find their way eventually to the Pacific, which is a goodly distance, and the other to the still more distant Atlantic.

The stream comes down in low cataracts to this point. Then, of a sudden, it hits the rock and separates. For a long time after it remains just a mere creek, but there are few creeks like it in all the hemisphere.

Experience of Mennonite Settlers in Virginia*

THE grace of God and the love and peace of Jesus Christ, is our wish to all God-loving souls and especially to our brethren in the faith in Holland or Netherlands.

Greeting:

To-day, the 7th of September, 1758.

Herewith we authorize our brother and co-fellow in the faith, Johannes Schneyder, who until now has been a good friend to the poor, and who contemplates a journey to the friends and brethren in Holland on account of the dark times in which we find ourselves at this time, owing to the tyrannical or barbarous Indians who have already killed so many people, and have taken many prisoners and carried them away; others were driven from their homes and lands, so that many people are now in great poverty and distress.

We were thirty-nine Mennonite families living together in Virginia. One family was murdered and the remaining of us and many other families were obliged to flee for our lives, leaving our all and go empty-handed.

Last May the Indians have murdered over fifty persons and more than two hundred families were driven away and made homeless.

We come, therefore, with a prayer to you, brethren, and co-fellows in the faith for help, by way of charitable aid, if your love will persuade you to show mercy to us, so that we may with God's help, and the aid of good friends, be guided through this Valley of Grief; The dear Lord will reward you for it, here in this life and finally in eternity for what you will do for us.

Further, I do not deem it necessary to write much, as our friend and brother will give you a better report than I could in my simple and imperfect writing, for, he too, had been in danger of his life with his wife and four children, and was compelled to flee and leave his all behind. He had been so situated that he could make a comfortable living. He had a nice little farm, and besides he had begun the distilling of ——— and turpentine oil. He was always a good friend to the distressed in times of need.

Further we request you to remember us in your prayers, as we are like-minded toward you, that we may have the comfort of good old Tobias, with which he comforted his son, when he said, "Even though we are poor, but if we fear God, we shall receive much good."

P. S. This our friend and brother desires a traveling companion from the congregation to accompany him on his journey, as he deems it best not to go alone. Upon our advice and with our best wishes, our minister and elder, Martin Funck, has consented to go. Until now he was found true and honest in all things by all. He is, however, still a single man, and by occupation a miller. He, too, was compelled to flee and leave all he had behind. This man was found by the grace and help of God, and will be a true traveling companion to our brother, Johannes Schneyder, on his journey to Holland.

Further, in my simple-heartedness, I do not know what more to write, only to send greetings from us all to all the brethren and congregation in Holland.

Signed by us and many others.

MICHAEL KAUFMAN,
JACOB BONER,
SAMUEL BÖHM,
DANIEL STAUFER.

Written by
BENEDICT HIRSCHE,
one mile from
Lancaster town
Mennist Minister

*Original in archives of Mennonite Church in Amsterdam, Holland.

Ten Thousand Dollar Bill

The most valuable greenback Uncle Sam makes at present is a $10,000 bill. Probably there are not more than three of these notes in circulation. The next smaller denomination is the $5,000 note, and there are about a hundred of these in circulation. The national banks are not allowed to issue notes of that size.

How Russian Hard Winter Wheat Was Introduced and Became a Staple Grain in This Country by a Mennonite

By S. D. Coborn in the Saturday Evening Post

THIRTY years ago Kansas was not much of a wheat-growing state. The question of how much wheat she produced in a single year was of little moment to the rest of the world. Her crop was not of a size or of an importance seriously to affect the markets or cause grain men and millers to send, as now, scores of experts to report the crop conditions and prospects throughout the entire growing season. At the present time and for more than ten years past Kansas has led in wheat growing. Occasionally some other state forges ahead in yield for a single year, but taking the totals for ten years or more they show Kansas in front by millions of bushels.

Much of the credit for making Kansas a great wheat state belongs to one man, the late Bernard Warkentin, of Newton, Harvey County. It was through his efforts that the variety which has made the Sunflower commonwealth famous and rich, known as red Turkey or Russian hard winter wheat, was introduced, and through his perseverance and the demands of the white-breadeating public the millers were forced, against their will, to use it. For years the millers and bakers did not understand its value. Now they do, and the principal attention of the growers and millers is devoted entirely to this same breed, which at first flourmakers refused to buy except at prices much below those paid for softer winter and spring wheats, maintaining that the hard-faced foreigner might be a valuable grain for livestock but was poor flouring material.

The wheat was first brought to Kansas by a small number of French settlers in Marion County, about 1870, but these settlers encountered so much opposition to its flinty hardness that the variety had virtually become extinct before the Mennonites, the greatest factor in permanently introducing this variety and who did more than any other class in developing the wheat industry in the state, came, in the ten years succeeding 1872, from the Crimea district in southern Russia. They were Germans, of ancestry transplanted to the Crimea through the efforts of Catherine II of Russia. In 1783 Turkey ceded to Russia the Crimea and the adjoining provinces, and Catherine, looking for some method or some people by which she could develop this new country, decided that the Mennonites of western Prussia would be the best colonists whom she could secure. They were a thrifty, industrious class, by some authorities considered the best of European agriculturists. They were a peculiar sect of fine people. Their religion was discipline instead of dogma; they frowned on frivolity and required from their members abstinence from worldly vanities.

The Influx of Mennonites into Kansas

When the Mennonites went to the Crimea, and until 1860, soft spring wheat was raised there almost exclusively. Then through the efforts of the father of Bernard Warkentin, the Turkey red hard wheat was introduced. Within two or three years after 1860 this was raised almost exclusively by the Mennonites, and it has since become the staple of southern Russia as it is now of Kansas. In Kansas this wheat is known as hard Turkey red or hard Russian red wheat. It seems to have been a native of Turkey and the district around the Black Sea. It is exceedingly hard and has a dark berry, rich in gluten, and much more valuable for bread-making than the soft wheats, besides being about the hardiest variety grown in this country.

At the close of the Franco-Prussian War the special privileges granted the Mennonites by Catherine were withdrawn. These privileges had originally been promised to them for a century and the treaty did not expire until 1883, but the natives of southern Russia had become jealous of the continued prosperity of the colonists and petitioned their Government to withdraw the concessions. The war presented a favorable opportunity to remove the influence of the Germans over the Crimean colony, and the Russian Government caused Germany to

accept a treaty withdrawing the religious and political concessions and freedom from military service, but granting the colonists the right to remove from the country if they did not choose to become Russian subjects.

In 1873 five Mennonite leaders came to America and traveled extensively over the Middle West looking up suitable locations for establishing a colony. These men finally advised their brethren that Kansas, and especially the central portion, was nearest the ideal region. This section with its broad, rolling prairies had about the same soil and climatic conditions as the country they were preparing to leave. The Atchison, Topeka and Santa Fé Railroad had been granted by the Government three million acres of the public land in Kansas as a bonus for building a line across the state. The railroad company wanted to sell this land, and after a careful investigation of different peoples decided that the German-Russians would be most desirable immigrants, and many were induced to come and settle on the railroad land.

Bernard Warkentin was one of the most progressive among these Mennonites. He came to Kansas in the early seventies, just as his brethren were emigrating. He built a water-power mill on the Little Arkansas River near Halstead and was the pioneer miller in that region. At that time wheat was so scarce in central Kansas that he had to ship a part of his supply from Atchison, two hundred and sixty miles away. In 1874 the Mennonites purchased one hundred thousand acres of the railroad land and large parties began coming to what was destined to be the great wheat belt of Kansas, in early years known as the "Golden Belt." These parties brought, through the advice of Mr. Warkentin, seed wheat from the Crimea, and it was soon found that the soil and climate of Kansas were peculiarly adapted to its prosperity. Hence within a few years the new settlers found themselves possessed of an abundance for planting. But millers did not take kindly to the new wheat; it was too hard for their burrs to crush. Later, methods were devised for steaming and making it soft enough to grind, but this was unsatisfactory, and it was not until the roller system of milling became general that the hard wheat became the staple crop of central and western Kansas.

In 1885 Mr. Warkentin began the importation of hard wheat for seed, direct from the Crimea, and since that time there have been various shipments from this variety's native habitat. It has been found that importations of new seed every four or five years were extremely desirable; changing seed from high to low lands, and vice versa, apparently tends also to maintain the quality. For years the millers contended that the gritty nature of the flour detracted from its market value, but the acreage of the soft wheat was gradually reduced nevertheless, and the hard-wheat acreage increased, as farmers found that the hard wheat was almost sure to produce a crop of sufficient proportions to more than offset the deductions from the market value of the common soft wheats, which were not such certain producers. It was money in the farmers' pocket to accept ten or fifteen cents a bushel less for a larger and surer crop of hard wheat rather than take chances on the other variety.

There is a flour in Europe, made from Hungarian and Bohemian wheat, that bakers declare without an equal for bread. A flour firm of Enterprise, Kansas, shipped some hard-wheat flour to Paris and sold it to a firm of bakers, known throughout Europe for the excellence of their bread. This firm pronounced the flour "the only flour equal to the Hungarian flour that has ever been offered to us."

The news of this caused the millers of Kansas to increase their equipment for grinding the new wheat and they advised a larger acreage. Bakers began asking for the flour, and within a few years the value of the Kansas article was established. In five years the price ratio of the hard and soft wheats of Kansas was reversed.

The flour is rich in gluten, which absorbs water readily and swells to several times its dry bulk. As dough it becomes elastic and tenacious, capable of holding air that is kneaded into it, or the gases produced by yeast, thereby becoming porous or light, a quality in bread for which every baker and

housewife strives. A barrel of hard-wheat flour makes about 325 of the ordinary one-pound loaves sold by the bakers. A barrel of soft-wheat flour makes from 270 to 290 loaves of the same weight. The soft-wheat flour contains a higher per cent of moisture and will not absorb as much as flour richer in gluten.

When They Slept in Church

WHEN one recalls that the sermons to which our Puritan forefathers listened were two or three hours long, one is not surprised that there were occasional naps stolen even in the midst of the most edifying sermons. One, Elder Whitney, so the old record says, "did not love sleepers in meeting time, and would sometimes stop short in ye exercises, calling pleasantlie to some one to come and wake them. And once of a warm summer afternoon he did take his hat from ye peg in ye beam and put it on, saying he would goe home and feed his fowles and come back again, when maybe their sleep would be ended, and they be ready to hear ye remainder of the sermon."

The business of wakening the sleepy heads in church among the Puritans soon developed into a regular profession. An old "dame" called a deaconess is recorded as having among her other duties that of keeping the children of a certain congregation awake, by tickling their faces and necks with a feather fastened to a long stick. But for the more serious business of rousing the adults men were very properly chosen. Dr. Daniel Steele, who is a descendant of one of the Puritan preachers, "pleasantlie" writes in Zion's Herald: "I am indebted to Obadiah Turner's Journal for the following account of the discipline of my ancestor's congregation: '1646, June ye 3. Allen Bridges hath biu chose to wake ye sleepers in meeting. And being mch proude of his place, must needs have a fox taile fixed on ye end of a long staff wherewith he may brush ye faces of them yt will have napps in time of discourse; likewise a sharpe thorne (on the other end) wherewith he may prick such as be most sounde. On ye laste Lord his day, as hee strutted about ye meeting house, hee did spy Mr. Tomlins sleeping with much comforte, his head kept steadie by being in ye corner, and his hand grasping ye rail. And soe spying, Allen did quicklie thrust his staff behind Dame Ballard and give him a grievous prick upon ye hand. Whereupon Mr. Tomlins did spring upp mch above ye floore and with terrible force strike with his hand against ye wall, and also, to ye great wonder of all, prophainlie exclaim, in a loud voice, "——— ye woodchuck!" he dreaming, as it semed, yt a woodchuck had seized and bit his hand. But on coming to know where he was and what a great scandall hee had committed, he was mch ashamed, but did not speake. And I think hee will not soone againe go to sleepe aud none know it, by reason of their enormous bonnets.' "

Church Loyalty

The development of the country, and the rapid growth of our cities, into which the young are drifting, make it important that Mennonite standards should be erected in those localities where our sons and daughters find a home. * * * We need strong organizations there, churches with sufficient social and financial backing to enable them to compete with the many well established churches about them. * * *

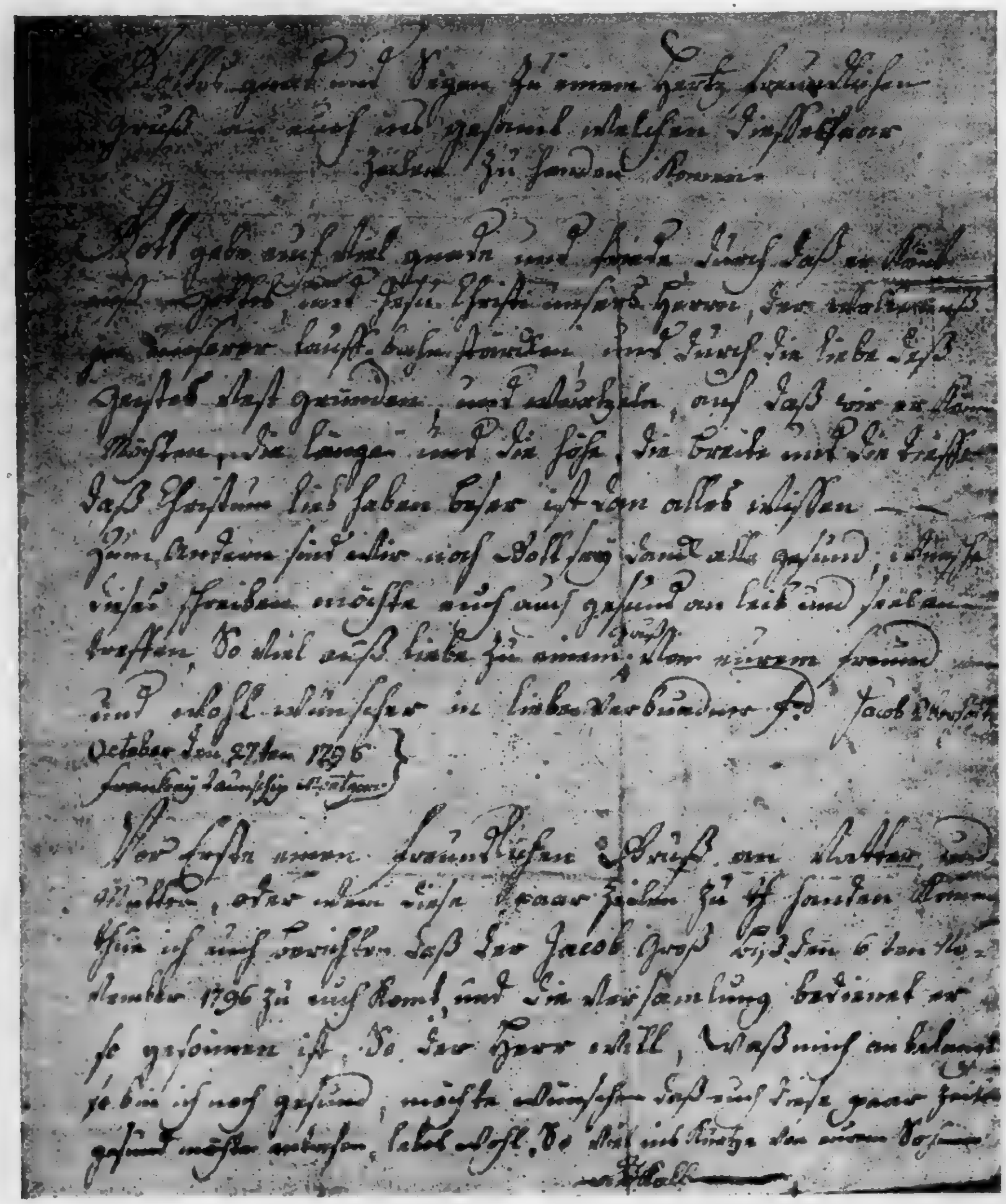
It is about time for us to realize seriously that our children, who, on account of being separated from home churches, unite with other denominations and throw themselves into a form of Christianity which we do not approve of and which our fathers would rather have died than accept.

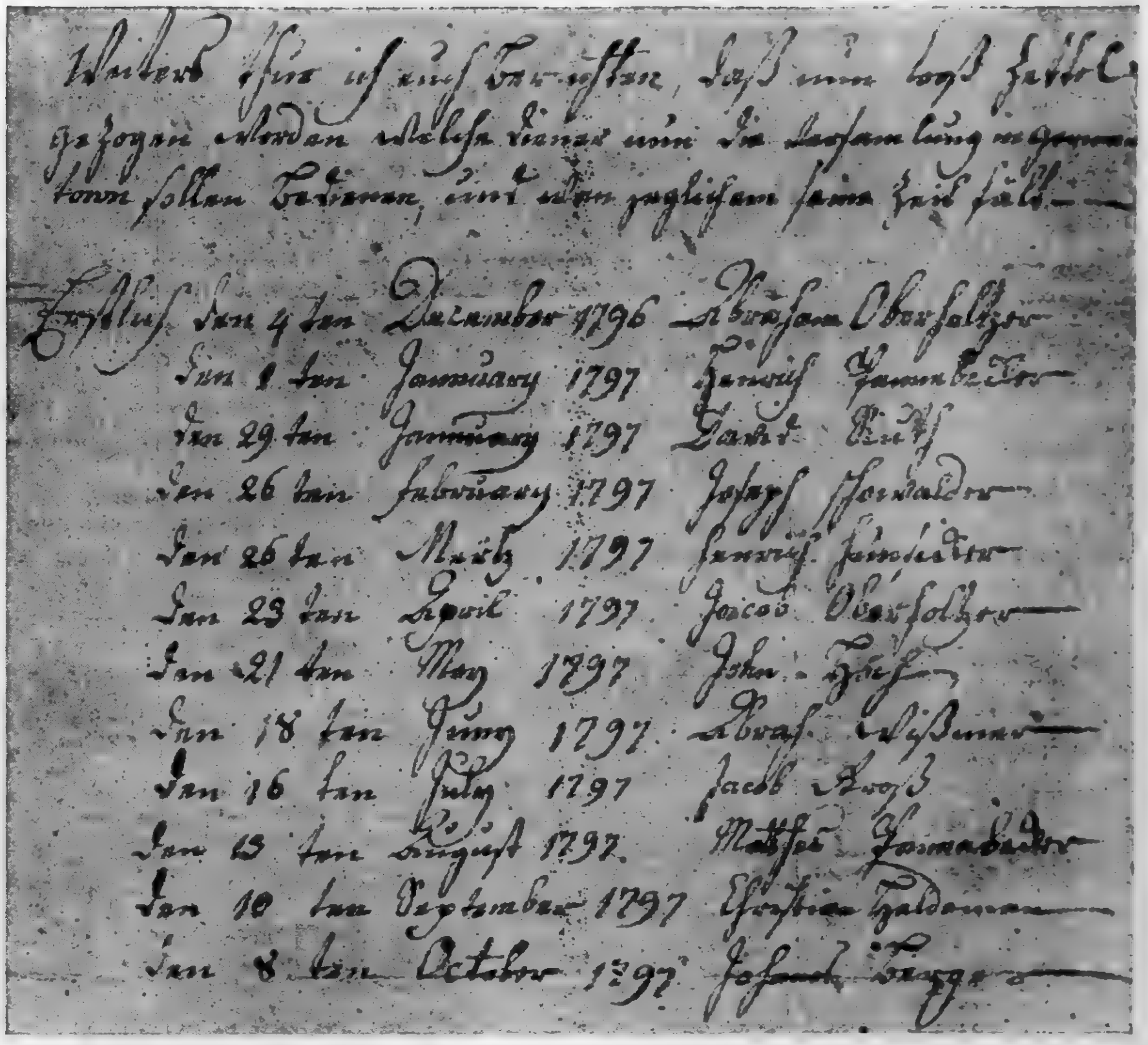
Let us cherish the memory of the fathers of the faith who came to America to perpetuate a church that believes in baptism on confession of faith, and that stands for peace and takes Christ at His word, and teaches any kind of an oath to be wrong. Will our neglect of church extension opportunities be a reason for our children becoming part of Christian systems that approve oaths, and justify war, and baptize infants? If we permit our children to go in for such things without even a feeble effort to retain them and establish them, surely we do not very much value to historic principles of our faith.—*From an address by Rev. N. B. Grubb at the semi-centennial anniversary of the General Conference.*

How the Franconia Conference Supplied Ministers for the Germantown Church in 1796.

EX-GOVERNOR Pennypacker is in possession of an interesting original letter relating to the supplying of ministers by the Franconia Conference. The letter is in German, the fac-simile of which appears herewith, and is from Jacob Oberholtzer and Abraham Kolb informing Abraham Kolb, the deacon of the Germantown church, who will supply the pulpit for the year until next Conference. Following is a translation of the same:

The grace and blessing of God together





with a hearty, cordial greeting to all to whose hands these lines may come.

May God give you much grace and peace through the knowledge of God and Jesus Christ our Lord; may he strengthen us in our pilgrimage that through the power of the Spirit we may be grounded and rooted, enabling us to know the length and breadth, the heighth and depth of the love of Christ, which is better than all wisdom.

We are, thank God, all well, and wish that this writing may also find you in body and spiritual health.

So much with greetings from your friend and well wisher in the bond of brotherly love.

JACOB OBERHOLTZER

October 27, 1796.
frankony township, Montgom.

The following postscript is added:

First of all a friendly greeting to father and mother, or to whose hands these lines may come.

I would inform you that on November 6, Jacob Gross will come to you to conduct your services, so the Lord will. As concerning myself, I am well and my wish is that these few lines may likewise find you well. Fare ye well, so much in brief from your son. A. KOLB.

Further I would inform you that lot has been cast to decide which of the ministers shall conduct the services in Germantown, and also the time when each one shall serve:

December 4, 1796, Abraham Oberholtzer
January 1, 1797, Heinrich Pannabaker
January 29, 1797, David Ruth

February 26, 1797, Joseph Schowalder
March 26, 1797, Heinrich Hunsicker
April 23, 1797, Jacob Oberholtzer
May 21, 1797, Johann Hoch
June 18, 1797, Abrah. Wismer
July 16, 1797, Jacob Gross
August 13, 1797, Matthes Pannabeker
September 10, 1797, Christian Haldeman
October 8, 1797, Johannes Berge

The appointment of these ministers by lot to preach at Germantown, during the interim of the Conference session at Francona, in 1796-97 indicates clearly that at this time there was no regular minister located there. Services evidently were held only once in four weeks.

Leave To-Morrow With God

WOULD it not be better to leave to-morrow with God? That is what is troubling men—to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*Sel.*

EVERY master knows how much more work can be got out of a servant who works with a cheery heart than out of one that is driven reluctantly to his task. You remember our Lord's parable where he traces idleness to fear: "I knew thee that thou wast an austere man, gathering where thou didst not strew, and I was afraid and I went and hid thy talent." No work was got out of that servant, because there was no joy in him. The opposite state of mind—diligence in righteous work, inspired by gladness, which in its turn is inspired by the remembrance of God's ways—is the mark of a true servant of God.

HASSLIBACHER HYMN,

A beautiful spiritual hymn concerning Hasslibacher how he was led from life to death.

In tone "Warum betrübst du dich, mein Hertz."

From the Archaic German in the Ausband, a Mennonite Hymn Book published in Switzerland about 1620 and in Pennsylvania reproduced eight times.

Translated* into English verse by Samuel W. Pennypacker, March 8th, 1904.

1 We sing in such way as we can
The fate which happened an old man.
He came from Hasslibach.
Hasslibacher was he called,
Out of Kilchori Summiswald.

2 The dear Lord suffered it to be
That he was punished grievously
Because of his belief.
They caught him at his home, I learn,
And took him to the town of Berne.

3 And there in prison he was cast,
In pain and torture was held fast,
Because of his belief.
But pain and torture did not scathe
And steadfast kept he to his faith.

4 On Friday, as I understand,
The learned priests who ruled the land
Went to his prison cell,
Began to argue that he ought
To yield the faith he had been taught.

5 The Hasslibacher listened long
While they disputed hard and strong,
Then made this quick response:
"I will not my belief resign
While life is in this body mine."

6 Upon a Saturday again
Appeared anew these learned men
And angrily they spoke:
"If now this faith you do not doff
You soon will have your head cut off."

7 The answer came both short and quick:
"To my belief I mean to stick,
I hold it steadfastly.
If God approves, naught can alarm
And he will save me from all harm."

8 And that same Saturday at night,
An angel of the Lord with might
To Hasslibacher came,
And said: "The Lord did me here send
To strengthen you to meet your end.

*While Governor of Pennsylvania.

9 To give you help that will avail
If in your faith you do not fail,
But stand both fast and firm.
That faith is pleasing to the Lord,
He holds your soul in good accord.

10 Although you will be driven hard
And then must perish by the sword,
Be not thereat alarmed,
There I shall be, right at your side
And all the pain you may abide."

11 While Monday's hours were passing o'er
The learned men came still once more
To Hasslibacher's cell,
And what they wanted was in brief
He should surrender his belief.

12 "If not," said they with the same breath,
"Tomorrow you will suffer death."
Then Hasslibacher said:
"Before my own belief I scoff
You may indeed cut my head off."

13 That Monday night in darkness deep
The Hasslibacher lay asleep.
About the midnight hour,
He dreamed it was all light and they
Had come to take his head away.

14 The Hasslibacher then arose,
A brilliant light did all disclose,
A book before him lay—
The angel of the Lord then spoke:
"Read what you find in this dread book."

15 He found as then he turned to look
This marvel writ within the book,
"When they cut off your head
Three signs will God disclose to view,
To show the wrong done unto you."

16 And after he had read it all,
Again the night did round him fall,
Again he fell asleep
And never did he wake once more
Until they oped his prison door.

17 They bade to him a pleasant morn,
He thanked them with no touch of scorn,
And then to him they said:
"You first the God by word shall hear
Then eat a meal, the last while here."

18 "From my belief I do not part,
The Godly word is in my heart,
My cause I give to God,
My soul is darkened by no lie
And innocent I wish to die."

19 Then to an inn they took their way,
Good meat and drink before him lay,
The headsman by his side
That he should be in sorest dread
And from his faith be thus misled.

20 The Mennist to the headsman spoke:
"Your meat and drink my courage woke,
You will upon this day,
Pour out an innocent man's blood,
But that is for my soul's great good."

21 He further said: "God will you show
Three signs that you may easily know
And every man can see,
My head cut off will lie awhile,
Then leap into my hat and smile.

22 The second sign will be as clear
And on the sun itself appear.
Now to the third give heed:
The sun will be as red as blood,
The Stadel Brun be a red flood."

23 The judge turned to the lords, indeed:
"Do you to these three signs give heed
And see if they occur,
If all of this should happen so
Your souls may yet encounter woe."

24 The meal had now an end at last.
They wished to bind his two hands fast.
Then Hasslibacher spoke:
"I pray you Master Lorentz so
You me permit unbound to go.

25 Prepared and ready I can be,
My death indeed rejoices me,
And I am full content,
And God will mercy still bestow
On those themselves who mercy show."

26 As he was to the scaffold led,
He took his hat from off his head,
Right there before the crowd.
"I pray you Master Lorenz that
You let me here put down my hat."

27 Then down he fell upon his knee
And offered up prayers two or three,
And longer yet he prayed.
"What cause is mine the good God sees,
Do with me now whate'er you please."

28 The headsman then cut off his head,
It leaped into his hat and bled.
The signs could all men see.
The sun became as red as blood,
The Stadel Brun ran a red flood.

29 Then said an aged man thereat:
"The Mennist's mouth laughs in his hat."
Then said an old gray man:
"If you had let the Mennist live
It would you lasting welfare give."

30 The lords together whispered then:
"No Mennist will we judge again."
An old man spoke aloud:
"If as I wished it had been done,
The Mennist had been left alone."

31 The headsman said in saddest mood,
"To-day have I shed guiltless blood."
Again an old man spoke:
"The Mennist's mouth laughed in his hat,
God's punishment will follow that."

32 He who this little hymn has made
Is for his life in prison laid.
To sinners sends he love,
A man brought pen and ink to write,
He sends to you a last good night.

BIOGRAPHICAL SKETCHES

Marie Garber Petter

THE accompanying picture shows us Missionary Petter, whose work has been for twenty years among the Cheyenne Indians, and his faithful selfsacrificing wife Marie and their two children. On July 31, last, Sister Petter, after eight months patient suffering, entered into rest. Attempting to write a sketch of so noble a life seemed to us such an easy task, because of the fullness of her life. Yet we shall refrain and let follow an article which appeared in a local paper in the next town to Cantonment. Also an article which appeared in that same paper from the pen of Mrs. W. C. Armor, a former Government Field Matron among the Indians and an intimate friend of the Petter family. This will be followed by a letter of Brother Petter's in which is shown us the real character of Sister Petter.

The dear one, Marie Petter nee Garber, whom it pleased God to call to a better home, was born in the mountains of the Swiss Jura, the 24th of October, 1869. The influence of a Christian home and the prayers of a sainted mother brought the child to give herself to her Saviour in her 15th year, joining the Mennonite church of her mountain home.

In 1890 she was married to the one she has now left here beneath, and with him come the same year to America to work as missionaries among the Indians. After a stay in Oberlin, O., to learn the English language, she came with her husband to Cantonment in October 1891. She gave herself without restraint to a work dear to her heart, yearning to see the Indians come to the salvation in Christ. But after four years of untiring labor her health began to fail. A stay of six months in California was of great but only temporary benefit. As the years came on her strength ebbed away until it finally broke down with no hope of recovery. She had wished, after twenty years of labor, to visit again her native mountains and forests, but it was not to be! A sojourn of six months in the beautiful mountain scenery and bracing air of the northwest served for the Switzerland she could not visit. She enjoyed her stay to the full, still was glad to come back home last fall, knowing that soon she would be called to the home of the blest.

After months of wearisome illness she passed away peacefully to her eternal rest on Sunday morning, at 3.30 o'clock, July 31, 1910, leaving a husband and two children mourning for the dearest they had on earth.

A FRIEND.

Mrs. Petter was laid to rest August 2 in the Cantonment Indian and Missionary burying ground. It was her desire to be buried among the people she so loved and worked so faithfully to civilize and Christianize, working hand in hand with her husband in the work of her blessed Master, Jesus Christ. Mrs. Petter was a woman beloved by everybody. Her life has been a benediction to very many white people as well as the Indians. The writer has gone to her home many a time when discouraged and almost heartsick, when a worker among the Indians, for a quiet hour with Mrs. Petter. She would comfort and encourage me in the work.

Mrs. Petter lived in the secret place of the Most High—her strength was given her from the Lord. Her home was an ideal one. She was esteemed and respected by everybody that came in contact with her. Her love and devotion to the Indians was beautiful, because it was sincere, and she was beloved by them. At her funeral quietly they wept, until they went to take the last farewell look; then they could no longer restrain their grief. Tenderly and gently the young Cheyennes that she had been the means of helping to the Lord, carried her remains to the church; after the service then to the grave, where they lowered her so gently to her last resting place.

She is now with her sainted mother, and more than all, with her blessed Saviour and Redeemer.

The writer visited her a few days before her death. I told her that I felt sad to see her so weak and suffering. She looked up with a happy smile and said: "A moment in heaven would make up for it all," and she took me by the hand and said, "The

next time we meet we will meet in heaven." She knew she was going home—she is there to-day. She has left a loving husband, two darling children—a girl and a boy that have the sympathy of all the neighbors and friends.

MRS. W. C. ARMOR.

CANTONMENT, Okla., August 26, 1910.

My dear Brother Grubb:

So much could be said about her, and yet it would be against her very wish, were she alive. She never was touched by the praise of men and abhorred public notice. She always said: "Jesus counts and he weighs without any mistake, and be it sufficient that He knows us and the work we try to do for Him. But this I must say: She was the staff God had given me in this work, a Mary and Martha put together, who did what she could. For her Saviour she poured the best she had, and the fragrance of her consecrated life was sweet to Him and a blessing to us, who are left behind. She had a keen interest in the Master's kingdom and a deep understanding for the Word of Life. In the home and in the work appointed to us, she was a precious help to me, the loss of which is the keener. Her very life was the answer of her sainted mother's prayer, who had no higher ambition for her children but that they become useful in the Master's kingdom. After she had gone through the usual schooling she felt drawn toward nursing the sick and would have become deaconess but for the fact that she was yet too young when she applied at the deaconess home of Riehn, near Basel. She had a great interest for the cause of the mission and when I asked her to accompany me in the service of Christ among heathen, she put her hand into mine to follow me, and left all that was dear to her behind, in the old Swiss home. From that day till to her last hour she has never regretted the step, but always was longing to be of greater service yet. Her strong constitution, her firm will and her natural cheerfulness sustained by a childlike faith helped her to battle with her illness for more than 14 years without murmuring. She remained active up to the last eight months of her life here beneath, and she never failed to cheer and strengthen me in the moments of weariness. With me she visited many of our churches here in America, beginning with

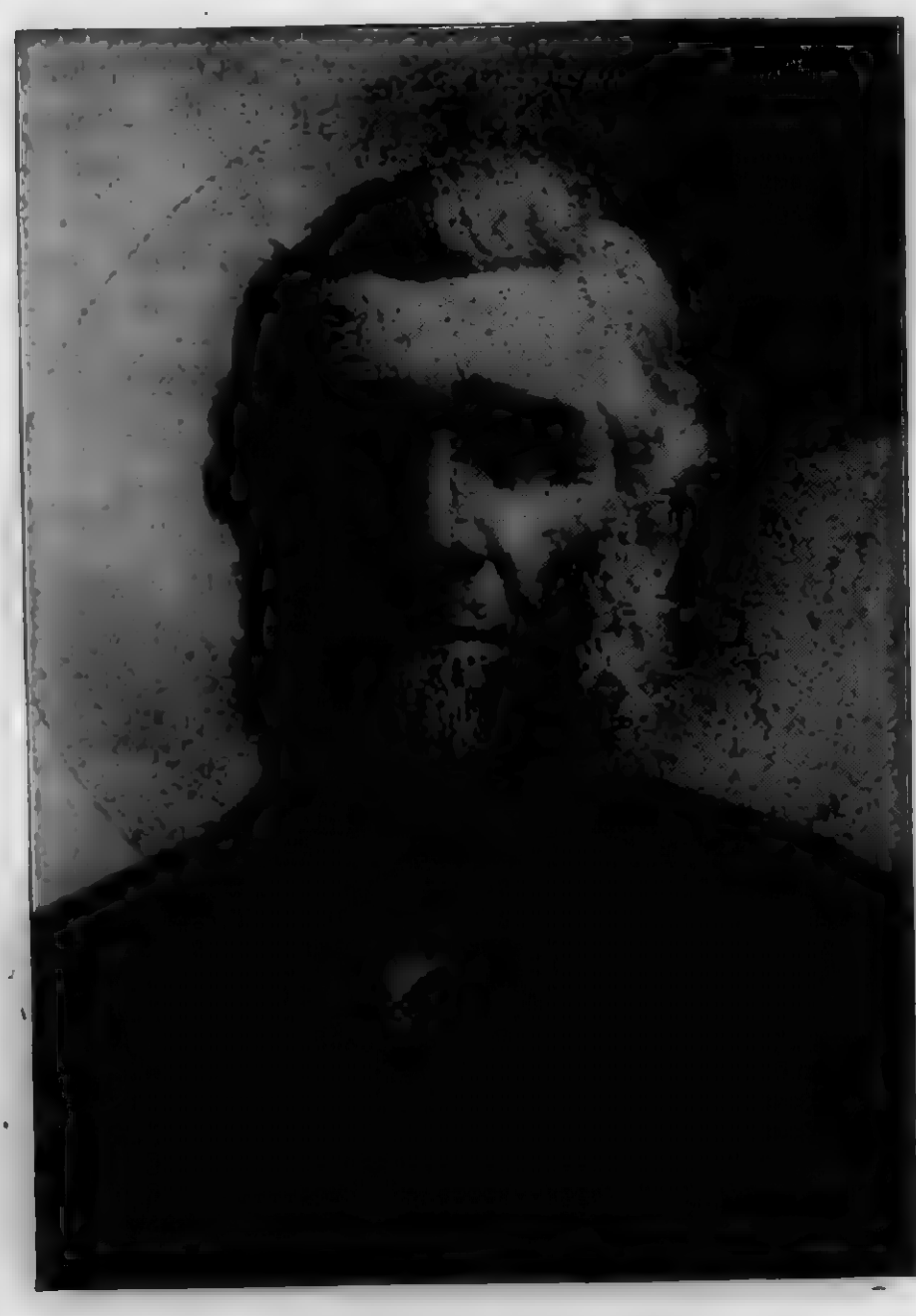
those in Pennsylvania, the first being the congregation of Bro. N. B. Grubb, whose home felt so warm to us, strangers in a strange country! How often, in our trips to the scattered Indians over the plains or in quiet evenings at home, she would talk of the many sisters and friends she had met among our churches and pray for them. And of her work among the Indians, what shall I say that would please her more than this: Jesus has counted and weighed it all, that is sufficient!

RODOLPHE PETTER.

Sorrows remembered sweeten present joy.

Jacob S. Moyer

THE subject of this sketch was born in Bucks County, Pa., December 29, 1842. He was the son of the late Rev. Samuel Moyer, who for years had been the pastor of the Springfield Mennonite Church. Bro. Moyer had inherited from his parents a very devout and religious nature and under the Christian training of his home this developed into a noble Christian manhood. Being kept busy with the duties of the farm in his boyhood days, his early education was meagre, although he



REV. J. S. MOYER

attended the country schools for awhile. This was partly due to the fact, as he himself often said, that he was a little slow to learn and it was very hard for him to study. In his youth he learned the cobbler's trade and for a number of years he devoted his time to this. In 1861, on the first of April, he was baptized on his confession of faith by the late Rev. J. H. Oberholtzer and admitted into the communion of the West Swamp Mennonite Church.

A marked characteristic of his life was his simple faith, and this was no more manifested than in connection with his conviction that the Lord wanted him to devote his life to the ministry. This conviction had come to him early in life and while he was working at his trade he never lost sight of it, but simply waited for the Lord to open the way. And although somewhat contrary to the custom in his day, that a young man should seek the ministry, instead of waiting for the church to call him into the office, yet as soon as the Wadsworth school opened in 1867, Bro. Moyer presented himself for enrollment with the avowed intention of better preparing himself for the ministry. And as he often told the writer, he never for a moment doubted but that the Lord would call him into the service as soon as he was ready. This proved to be the case, for after his return from Wadsworth, having completed the course there in three and one-half years, he was chosen as pastor of the Springfield Mennonite Church to succeed his father, who was now getting old, and was ordained to the ministry by Rev. J. H Oberholtzer. During his student days at Wadsworth, Bro. Moyer was not rated as one of the brightest students, but when it came to hard work and application to his duties, he was behind none of them. There were many discouraging things to him as a student, and had it not been for the fact that he was so certain of his call, he would have been tempted to give up his work before completing the course. In the ministry, he could hardly be rated as a brilliant pulpit orator, and he never aspired as such. He was content to preach the simple gospel of the Crucified Christ in his simple, honest way. But if his preaching lacked brilliancy it more than made up for it in the fact that it was the simple gospel coming from an honest heart and a life that rang true. His sermon was always a well-thought-out and finished product. Very modest in his makeup and retiring in disposition, he was sometimes misunderstood, but one could never accuse him of hypocrisy or cant.

In connection with his work at Spring-

field he also served as pastor of Deep Run charge from 1871 to 1883, when the latter called its own pastor. During these years roads and weather could not be bad enough to keep him from his post of service, and he often braved the weather when very few of his members found courage to do so. This revealed another characteristic of his nature. He was conscientious in the performance of his duty as he saw it. And whether it was in the pulpit, or in the home, or in the sick-room, nothing was more foreign to him than to give a false encouragement or encourage a false hope. When several years before his death he was afflicted with something like paralysis, which rendered him incapable of preaching, his greatest trial was the fact that he could preach no longer, for he loved to tell the old, old story of Jesus.

In the Conference work, Bro. Moyer was always active and for a number of years served as Secretary of the Eastern District Conference and also had been a member of the Home Mission Board of the General Conference for several years. He was active in Sunday-school work and of Young Peoples' societies. For a number of years preceding his death he had removed with his family to Centre Valley, where he became a charter member of a Union Young People's Society of which he became its honored permanent president, and he never missed a meeting of this society as long as time and health permitted his attendance. He died strong in his hope on September 28, 1909, and was laid to rest in Saucon graveyard on October 3. M.

Rev. Prof. Cornelius H. Wedel

A LIFE which in number of years fell considerably short of man's alloted time, but which was full of experience and rich in fullness, was that of Prof. Cornelius H. Wedel, the subject of this sketch.

Prof. Wedel was born in Morgenau, South Russia, May 12, 1860. A few years after, the family moved to Alexanderwohl, Russia, where the father took charge of a village school. The mother of the boy, a quiet, pious woman, died when he was six years old. Although thus early bereft, the influence of her character continued with him through life. His first schooling was received at the hands of his father, and already early in life drinking at the fountain of knowledge brought him great delight.

In 1874 he immigrated to America with his parents, settling on a farm in Alexanderwohl, Kansas. Being quite near-sighted he found farm-work difficult. He spent much time reading, and assisted by a retentive memory, he gathered a store of foundation knowledge. Everything that savored of the superficial was distasteful to him, and often in later years he lamented that so

REV. PROF. CORNELIUS H. WEDEL

many young people pursued higher branches of study without having made adequate preparation. He soon interested himself in the German school work and in Sunday-school and mission study work as well. Part of the time he sold books, and with his savings, meagre as they were, he acquired a small library in which he read and studied diligently. He recognized at an early stage

the value and need of the English language, especially since his interests pointed to missions as his life work. Accordingly he attended the English school at Marion Centre. In 1881 he announced his candidacy for foreign missions. He was accepted, and assigned to Darlington as assistant. Circumstances were such at the time that most of his time had to be given to physical employment. For these he was not well fitted, and soon concluded that he could not be as useful in the work as he desired to be.

In 1883 he studied in Lebanon College, Illinois, and later in the year asked to be relieved, at least temporarily, from foreign mission work. From Lebanon he went in 1884 to Bloomfield, N.J., where he studied theology. While here he transferred his church membership to the First church of Philadelphia, where he was a frequent visitor and a much beloved guest in the home and family of the pastor. The congregation was always delighted to see him in the pulpit. While in the East he had much opportunity to engage in home mission work, as well as preach to Mennonite congregations in the Eastern Conference. For one year after he had finished his course he was an instructor in the seminary from which he graduated. Next he accepted a position as teacher in Halstead Mennonite Fortbuildungs School, Kansas. Here he continued for three years, and then in 1893 Bethel College, Newton, Kansas, was opened with Prof. Wedel as principal and instructor in Biblical branches. As soon as possible he resigned the principalship, but retained the office as President of the Faculty.

As a teacher thoroughness characterized his work. This trait was also manifest in the pulpit to a very great degree.

When in 1907 a vacancy occurred in the Foreign Mission Board of the General Conference, he was appointed to the place. As president of the Board he served until his death. In this position his early connection with missions served him well, and he was prepared to render efficient service in a field which always held a prominent place with him.

On Palm Sunday he entered the pulpit in the college chapel for the last time. After speaking for about ten minutes he was seized with an attack of pain and weakness, and he was obliged to leave the pulpit and to be assisted to his home. Pneumonia developed, and on March 28, 1910, he closed his eyes in death. Of him it may be said that his works do follow him.

A Gracious Work in the Interest of Butlers

IT will be remembered that Rev. Henri Ummel, a Mennonite Elder in Valanvron, Chaux-de-Fond, Switzerland, spent about eight months last year visiting and preaching in a great number of Mennonite congregations in the United States, and won the respect and confidence of all with whom he came in contact. Besides the work in his home congregation he has established an institution in the interest of butlers, whither they repair for rest during the winter months, where they are instructed in French and brought under the influence of the Christian religion. The work is surely a laudable one. The accompanying cut showing a group of buildings is Bro. Ummel's pension or institution. The following is a translation from the German in which he tells the story of his work:

"It was in the year 1901 that several of my acquaintances expressed the desire to spend their summer vacation in our modest farm house. As we had already taken children into our home, aged fifteen years and under, who were attending the French school here, we could easily arrange several small rooms for their use. After it had been known through our first guests that they had been with us, other inquiries came to us. We did all we could to do justice to all, but soon every available space was filled. Our circumstances would not permit us to think of erecting an enlarged new building as the summer season was too short to warrant such an undertaking.

"Through prayer and the help of God we endeavored to faithfully render the little service we could. Not until the year 1904 could we attempt an addition to our house. This was followed in 1905 and 1906 by two other small additions. That the dear Lord in his wisdom had set his mark for us still

higher had never entered our minds. But 'the Lord fashioneth the hearts of his children.'—Psalm 35: 15

"In the fall of 1905, in a very unexpected way, a request came from a butler (bartender) to spend the winter months with us and to be instructed in French. We scarcely knew at first how to decide, whether we should receive such persons, inasmuch as we did not have the necessary teaching force to give the instruction. We decided, however, to undertake it and called our daughter home from England to become the instructor. The young man came and brought with him another of his butler friends. This was the beginning of the delightful and blessed work for the Lord. Little did we think that this small beginning would develop into such a work.

"I soon discovered that these young men needed more than a knowledge of the language for their calling. Deep down in their hearts was a holy longing for peace through Christ the Lord, notwithstanding their despised calling. My heart began to grow warm for the dear butlers who are so much in contact with sin and vice. It became the burden of my prayer that the Lord might save many of these men. My two butler brethren told me much of the hardships of their calling which made my heart heavy. I rejoiced, however, to see that the Lord receiven them. They told me much of their active participation in the work of evangelization among the butlers, and that here and there in the principal cities there are established and being erected Christian Butler homes, and that an organization of believing butlers is engaged in the work known as the International Christian Butler Association There are at present twelve such homes. Der Kellnerfreund (The Butlerfriend), the evangelization organ, has a circulation of ten to fifteen thousand copies.

"In the spring of 1906 our butler brethren left us to follow their calling. In the fall, however, both returned again and brought with them ten others, while many more were ready to come if we had the room to receive them. The Lord then clearly showed me the work I had to do with these young people. The foundation stone, 'The will of the Lord,' for a larger new building was laid. But whence the means for such an undertaking? These thoughts burdened me, but the Lord replied, 'Only believe.' Trusting God in faith the work was begun. The Lord also soon directed me in the way

REV. HENRI UMMEL'S PENSION FOR BUTLERS

to find the necessary means, which could be obtained on time. The anxious spirit of the human heart, however, did not leave me, and rightly so—payment must be made. But I believe and trust, and I have laid the responsibility in His hands, and in the end He will right all things.

"July 18, 1908, we could receive the first guests in the large new home. Above our expectation the house filled for the six weeks of the summer vacation. The home consists of thirty guest-chambers and fifty beds.

"In the fall our dear butlers returned again. The number increased from two in

1905 to fifty, in two years. During the last winter seventy different butlers made their home with us.

"In addition to giving instruction in French, we endeavor to bring these young people back to the faith in the Holy Scriptures, as in that period when most of them are here we conduct a Bible course in the home. In addition to the evening and morning worship and the Sabbath services, there is a weekly prayer and experience service. We rejoice that the Lord is pleased to bless these modest services. Since we keep in touch with them through correspondence, many have already confessed that their stay with us was a season of godly blessing. To many others it became a second home to which they returned each year.

"Since most of these young people are still in training for their calling, we must give them the most reasonable terms, so that they may recover themselves for their new work. The charges per day are two and one-half francs (50 cents). This includes four meals and two hours instruction per day. Since my children assist me in the work and care of the house, it enables us to do without hired help. To enable us to recover somewhat from the small winter earnings, our charges for the summer season, July to September, are three and a half to four and a half francs per day, per person. In case of favorable summer weather a small sum remains for the winter. Yet last spring the weather was very unfavorable, and this year up to the present time (middle of July) we had very much rain. It is well that we know that we are not dependent upon the weather but only upon the blessing of the Lord.

"With praise and thanksgiving we think of the years that are passed and extol the grace of God by which alone comes blessing and prosperity. We thank Him for every good He has done for us until now. Although we must at times struggle in toil and pain, yet we look up to Him, for in Him are hid all the treasures, even those of this world, and to Him it is but a little thing and yet a great joy, to help His children that believe in Him.

"May the Lord open the hearts of many of the brethren for the service of the butlers, be it through prayer and intercession or even through free-will offerings for this precious work. Any other information concerning this work will be cheerfully furnished. With fraternal greetings,

"HENRI UMMEL AND FAMILY."

Summary of Missions in All the World

TO the Edinburgh mission conference, says *The Interior*, the committee on statistics submitted a remarkably thorough and complete summary of the foreign mission work of the whole world. The accuracy and comprehensiveness of the report are due chiefly to industry of Dr. James S. Dennis, chairman of the committee and undoubtedly the greatest authority to-day on mission figures. The report shows that there are at present 338 missionary societies sending out and supporting foreign mission workers. A little more than a fifth of these societies are in the United States, but from this fifth comes considerably over one-third of the approximately $25,000,000 spent yearly on mission enterprises.

Ordained missionaries at work number 5,522; physicians 982, one-third of whom are women; other unmarried women 4,988, other laymen 2,503. The total of all foreign workers is, 19,280, of all native workers 98,388.

Foreign missionaries are in residence at 3,478 places; besides these points, 32,000 sub-stations are touched with some form of missionary effort. There are 16,671 congregations organized on missionary soil, with a total membership of 1,925,205 souls. There can be counted, however, more than 3,000,000 living persons in all who have received baptism, and the Christian population in non-Christian lands, including all recognized adherents, exceeds 5,000,000.

The native churches give considerably over two and a half millions gold annually. Nearly 1,400,000 students, younger and older, are under instruction in all grades of missionary educational institutions.

With Our Missionaries in India

HEREWITH we give our readers a chance to look into the faces of our missionaries in India. The numbers indicate who they are: No. 1, Rev. and Mrs. Suckau; No. 2, Rev. P. A. and Mrs. Penner; No 3, Rev. and Mrs. P. W. Penner; No. 4, Miss Annie C. Funk; No. 5, Miss Anna P. Braun. Those without numbers are Rev. and Mrs. P. J. Wiens and their children.

Our mission stations at Champa and Janjgir, India, were established in 1901. The above missionaries are assisted by the following native helpers: Stephen Dhal, language teacher; Joseph Banuar and John Lallu, evangelists; Jacob, colporter; John, Philip, Gubab and Moharsai teachers, at Champa. Rufus Asna and Daniel Mohi, evangelists; Christo D. Nundy, language teacher and evangelist; Itwara and Ranjin, colporters, and Silal and Durara, teachers at Janjgir.

Forty-nine baptized Christians constitute the organized church at Champa; the greater portion of these are lepers. Janjgir has seven baptized Christians. Champa has two preaching places, one at the compound and the other at the leper asylum. At each of these places two services are held weekly. Besides these, there are held two daily services with the lepers. The average attendance at the regular service is 135. Janjgir has but one preaching place. Here services are held weekly with an average attendance of 52. Champa has three Sunday-schools and three week-day schools; 165 attend the former and 105 the latter. Janjgir has two Sunday-schools and two week-day schools, which are attended by 60 children.

The upper cut on the following page represents Rev. and Mrs. P. W. Penner with their dark complected orphan boys at Janjgir. Their skin is dark but their hearts are as perceptive as those of white boys. The names of these boys, from left to right, are: Silal, Amardus, Manohor, Mina, Phirtu and the smallest one standing between the foster parents is Premdas. Another one of this family is not in the group as he is away to Raipur, attending a mission school. All

the others except the smallest one attend the local town-school, and with few exceptions make good progress. The fact that they are taught by heathen teachers and associate with heathen children gives occasion for earnest consideration. Those living in Christian environments can hardly realize to how many temptations these boys are exposed here. They show in many ways their attachment to their foster parents. Their leisure moments they love to spend with them and ask many questions. These children have their home in a house near the missionary's. The room they occupy is 24x18 feet. Each one has a bed made of wood, a few covers, and a box with a lock to it. Wednesday and Saturday afternoons there is no school. Then they receive special instructions in the catechism and in singing, as also the study of the Sunday-school lesson. These children have come to our missionaries from different places and belong to different castes, but as soon as they enter the orphanage these castes must fall. Several of them are children of lepers, but the boys do not show any mark or sign of leprosy.

Missionary P. J. Wiens and wife and children for the first time since they have gone to India have had a brief

vacation. To escape the excessive heat during the hot season and have an opportunity to recuperate, they have gone to the mountains, a summer resort called Landour, which is situated at an altitude of 7533 feet above sea level. The picture shows Mrs. Wiens and the children in a "Dandi," the only way for women and children to ascend. The "dandi" is carried by two persons while two others accompany the carriers with whom they exchange places.

On the Way to Pennsylvania 1710

AMONG the immigrant Palatines to America in the early part of the 18th century there were a large number of expelled Bernese. At that time there emigrated not only the Bernese, who in the latter half of the previous century went into the Palatinate, but to America went also many out of the Emmenthal district. They were two months on this journey.

Some of the Bernese Mennonites went with the Palatines, by way of England to North America, and were assisted by the church at Rotterdam, Holland, as per a letter by Frederick Toven and John von Gent in Rotterdam to Jacob Fosterman in Amsterdam, bearing date of March 31, 1710. Six of these brethren wrote from London to their brethren in the faith in Amsterdam as follows:

Worthy and Beloved Friends :—

"Besides wishing them all temporal and eternal welfare we have wanted to inform you how that we safely received that financial aid which the dear friends out of their great kindness of heart have given toward our journey; and this kind contribution came very opportunely to us, because the journey cost more than we had imagined. God bless our worthy friends in time and eternity; and whatever may be of good for the body and wholesome for the soul may the merciful God give them and continually be and remain their rewarder. But of our journey we report that we were detained almost ten weeks before we were put on board ship; but then we actually entered into the ship on the 24th, were well lodged and well cared for, for we have been informed we will set sail from here next Saturday or Sunday for Gravesend, and wait there for the Russian Convoy. God be with us, and bring us to land in America as happily as here in England. Herewith we commend you to the merciful God; should we not see one another in this life, may God permit us to see one another in eternity. Herewith we commend them all to the merciful God (together with courteous greeting from us all) and remain your true friends.

"London, the 27th of June, 1710.

"Martin Oberholtzer
"Martin Kundig
"Christian Herr
"Jacob Muller
"Martin Meili
"Hans Herr."

The above six men were the first settlers in Lancaster county. The Historical Society of Lancaster county celebrated the 200th anniversary of their landing, Sept. 8, 1910.

Child Life in the Arctic

It might seem dismal to us to live in the Arctic regions where they do not see the sun for six months and where it would seem to us always bitterly cold, but the Eskimos enjoy themselves in their way and would not want to exchange places with us. They live very simply and cheaply for one thing, for their houses are built of blocks of snow and cost nothing but the labor of building them. The entrance to these snow huts is so low that they crawl in on hands and knees. The door is a big block of snow, and is used to keep out both the cold and the dogs. Sometimes one snow hut is built in front of the other to keep out cold, and in this the dogs are allowed to shelter themselves from the biting wind. As, men, women and children all dress alike, and wear the same clothes till they are worn out, they do not have to trouble themselves about fashions. Their suits are made of sealskin or of reindeer skin, dried and then scraped and worked over until they are soft as velvet or kid. The sealskin ones are usually softened by being chewed day after day by the Eskimo squaws, and the little girls, too, help to chew them and to make them up, for the children are early taught to be helpful.

STATISTICS OF THE EASTERN DISTRICT CONFERENCE FOR 1909

Name of Congregation	Membership	Increase	Decrease	Sunday School	Contributions			Contributions of the Congregations							
				Membership	For School	For Missions	Other Purposes	Congregational Purposes	Foreign Mission	Home Mission	Conference Treasury	Mennonite Home	Other Purposes	Totals
Allentown	75	9	8	175	$36 62			56 72	$594 05	$13 69	$20 00			$163 44	$-84 07
Bertolets	25								95 27	10 00	7 00				112 22
Baumansville	32			30	5 52				51 78	14 75					72 05
Boyertown	24	1	3						102 38	13 00		$ 6 60			121 98
Deep Run	165	6	2	75					295 54	19 18		15 00	$ 7 00		336 72
East Swamp	98		3	75	56 28	$5 85			286 62	24 67	15 00	20 00	15 00		423 42
Flatland	41		3	75	89 47	11 23			119 06	47 95			24 00		231 71
Germantown	39	4	6	40	53 84				391 08	7 21			5 00		457 21
Hereford	188		17	215	114 24	37 24	7 00		625 00	201 91	45 31	88 00	102 00	7 60	1228 30
Perkasie, Bethel	32		3	85	32 38				133 00	4 20	6 50	2 75	6 25	12 57	197 65
Phila. 1st Church	451	29	20	496	485 51	54 04	13 00		2260 40	180 00	349 00	63 00	169 00	246 00	3819 95
Phila. 2nd Church	150	17	2	228	183 26	10 00			660 00				10 00	140 00	1003 26
Pottstown	21	1	2	42	26 18				26 72						52 90
Quakertown, Bethany	63	1	1	175	78 77				514 72	70 28			10 00		673 77
Saucon	12			70	4 80					7 00					11 80
Schwenksville, Eden	214	14	4	150			66 15		213 63	60 00		66 45		491 48	897 21
Souderton, Zion	157	0	7	200	141 75	25 20			423 81	39 64	15 79	34 10	31 90	223 42	935 61
Springfield	59			80											
Upper Milford	106		1	100	49 16	4 53			476 32	50 00	25 00	75 00	25 50	20 20	725 71
West Swamp	175	9	4	170	86 26	21 24			676 69	182 22		78 26	22 00	31 00	1102 77

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Statistical Report of the Middle District Conference, 1909-1910.

Location of Congregation	Elders and Preachers	Membership: Additions: Baptism	Membership: Additions: Letter	Membership: Decrease: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Membership: Decrease: Exclusion	Total Membership	Blessing of Infants	Sunday-school: Teachers	Sunday-school: Scholars	Sunday-school: Training Class	Contributions: Congregation	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Education	Contributions: Sunday-school	Contributions: Other Charitable Purposes
Berne, Ind.	J. W. Kliewer	19	2	3	5	2		802	2	56	953	1	5780 90	3393 17	398 54	1500 00	332 50	325 84
ClarenceC'ter,N.Y	Jacob Krehbiel	1		2	1			30		5	38		24 00	32 50		23 00	22 23	12 00
Dalton, Ohio	A. A. Sommer	6	1		2	5		152		16	215	1	435 00	125 00	25 00	250 00	105 00	209 00
Donnellson, Iowa	P. P. Hilty	4		4	3			172		7	100							
Fortuna, Mo.	D. D. King		3	1	1			141		18	180	1	2450 55	158 94	42 50	98 50	37 58	71 80
Goshen, Ind.	M. A. Niswander	8		2		8		214		12	85		527 57	30 00	25 12	35 00	38 50	27 18
Noble, Iowa	S. M. Musselman	5	1	1	2	3		230		16	160	1	675 55	161 30			66 95	
Pandora, Ohio	Albert Schumacher	5	9	3	2	6	2	280		27	320	1	1393 41	563 10	146 50	200 00	192 77	32 50
Pulaski, Iowa	W. W. Miller			1		2		219		16	150		810 00	115 00	59 54	250 00	50 00	20 00
Sterling, Ohio	M. S. Amstutz	2		2				42		4	38		150 00	3 12	9 74		13 35	3 72
Schweizer Gem. bei Bluffton und Pandora, Ohio	W. S. Gottschall Benj. Diller							662		56	900		2105 09	325 00	363 48		563 65	
Summerfield, Ill.	C. v. d. Smissen	4				2		140	3	12	70		685 50	188 60	41 40		18 75	42 20
Trenton, Ohio	J. E. Amstutz John Augsburger					4		175		6	75		1229 75	58 38	15 47	179 00	62 29	
Wadsworth, Ohio	W. S. Shelly	6	3	5				153		7	96		776 01		9 06		107 92	
Wayland, Iowa	S. M. Musselman	7	2			2		172		15	165	1	719 84	99 05			117 63	

A FEW RECIPES

TURKISH DELIGHT—Break one ounce of sheet gelatine into pieces and soak in one-half cup of cold water for two hours. Put one pound of granulated sugar into a granite pan with one-half cup of cold water, put over the fire and when the sugar is melted and it comes to boiling point, add the soaked gelatine and boil for twenty minutes. Flavor with the rind and juice of one orange, the juice of a lemon and a tablespoonful of rum, wet a tin with cold water, turn this mixture in, to the thickness of about one inch, and set away to harden. When it is jellied, cut into inch square blocks and roll them into confectioners' sugar. A few chopped nuts with flavoring improves it.

SALTED PEANUTS—One quart of shelled peanuts, one tablespoonful of melted butter, one tablespoonful salt, stir together and bake in a hot oven until light brown in color, stirring often.

FUDGE—One-fourth cup butter, one cup brown sugar, one cup white sugar, one-half cup cream, one-fourth cup molasses, two squares chocolate, one-half teaspoonful vanilla. Melt butter, mix together sugar, molasses and cream, add to the butter and when it boils continue boiling two and one-half minutes, stirring rapidly. Add chocolate, boil five minutes longer. After taking from the fire, add vanilla, stir until it thickens and pour into buttered pans.

BUTTER SCOTCH—Two cups brown sugar, one teaspoonful vanilla, two tablespoonfuls milk, butter size of egg.

UNFERMENTED GRAPE JUICE—Stem six pounds of grapes, stir over fire with one quart of water, bring to a boil, strain, add one-half pound granulated sugar, bring to boil again, turn into hot bottles and seal tight.

UNFERMENTED GRAPE JUICE—With ten pounds of grapes use three pounds of sugar, weigh the grapes, seeds and all, put in a porcelain kettle with cup water and as soon as they burst, mash them through a sieve and strain thoroughly. Return the juice to the kettle, add the sugar, simmer twenty minutes, bottle at once in bottles previously heated, seal and stand away. Concord grapes are the best.

PRACTICAL INFORMATION

When boiling cabbage, have a shallow dish of vinegar on the stove beside it to prevent odor.

A little vinegar added to tough meat while boiling will make it tender.

Game will be greatly improved by letting it stand in salt water to which a little vinegar has been added.

A tablespoonful of turpentine boiled with your white clothes will greatly aid in the whitening process.

To remove grease from the wall, lay several folds of blotting paper on the spot and hold a hot iron near it until the grease is absorbed.

FOR SORE THROAT—Slice pineapple and sugar, let it stand until all the juice is drawn out. A spoonful now and then will cure any sore throat.

FOR CLEANING PAINT—Saturate a cloth with coal oil and rub the paint, allowing it to remain on a few minutes before scrubbing. It will lessen the labor and leave the paint in good condition if not left on too long.

TO REMOVE RUST STAINS FROM WHITE GOODS—Lemon juice and salt will remove rust stains from linen or muslin without affecting the white goods. Let the sun shine on the goods after having moistened the spots with the mixture.

GRASS STAINS ON CLOTHING—Should be saturated with alcohol a little time, then wash in cold water.

TO REMOVE INK SPOTS ON FINGERS—Wet the finger, then rub phosphorous end of match on the spot.

KEROSENE

When your kitchen sink is rusty, rub it over with kerosene.

The white spots on the lining of your refrigerator will disappear if you rub the zinc with kerosene. Leave refrigerator open several hours, then wash with water, soap and some ammonia.

To make your windows clear and shiny, add a spoonful of kerosene to a kettle of very hot water. Use a small clean cloth, wring dry and rub over glass, then five minutes later wipe dry with a large clean cloth.

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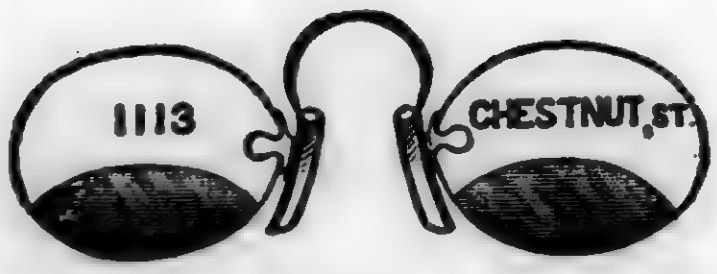

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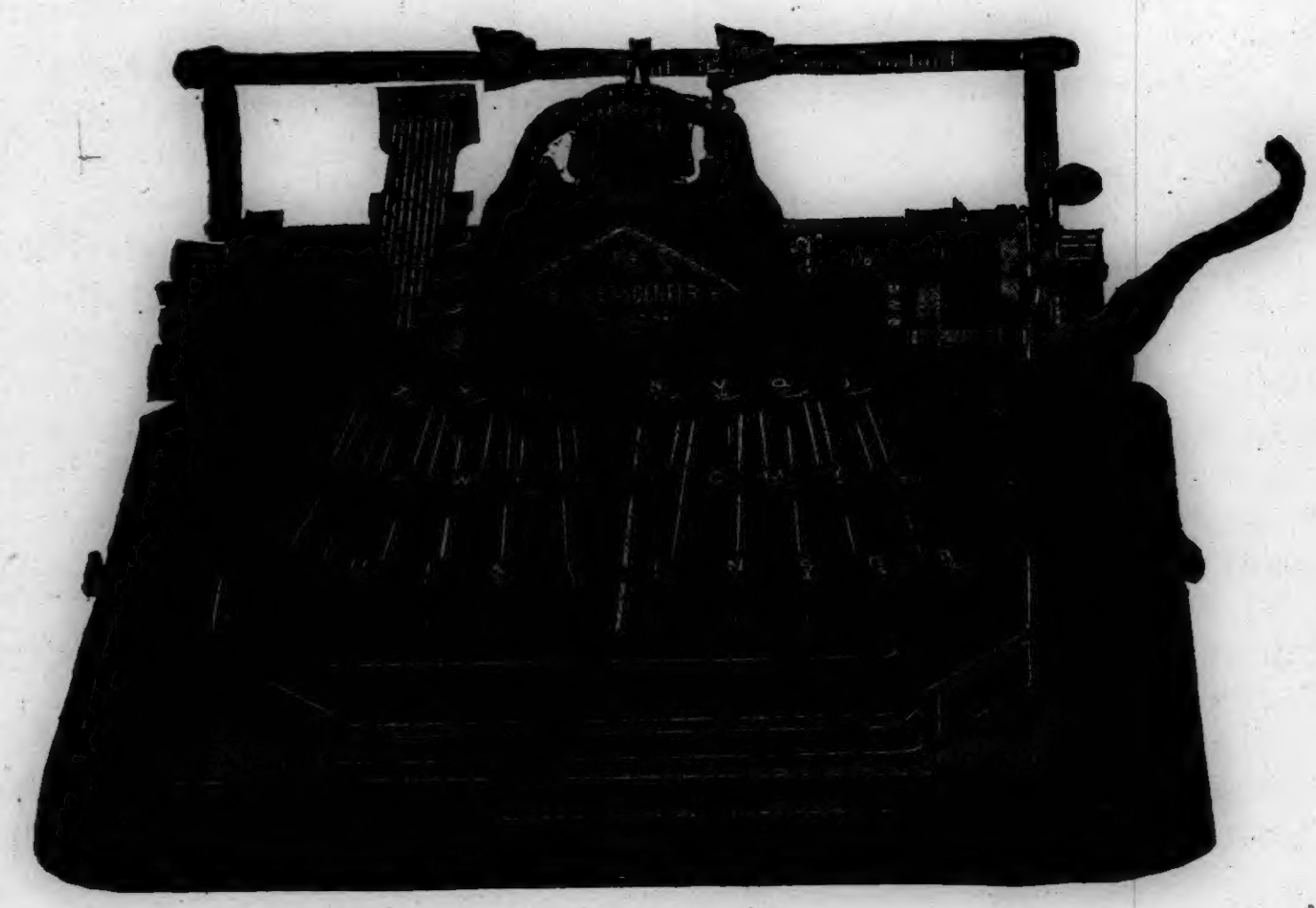

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